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JULY-AUGUST 1955

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COVER

Entrance to the Methodist Social Center, Manila, Philippine Islands, photograph by Toge Fujihira. This community center will receive part of the offering from the study classes on "The Christian Mission in a Revolutionary World." See pages 13-16.

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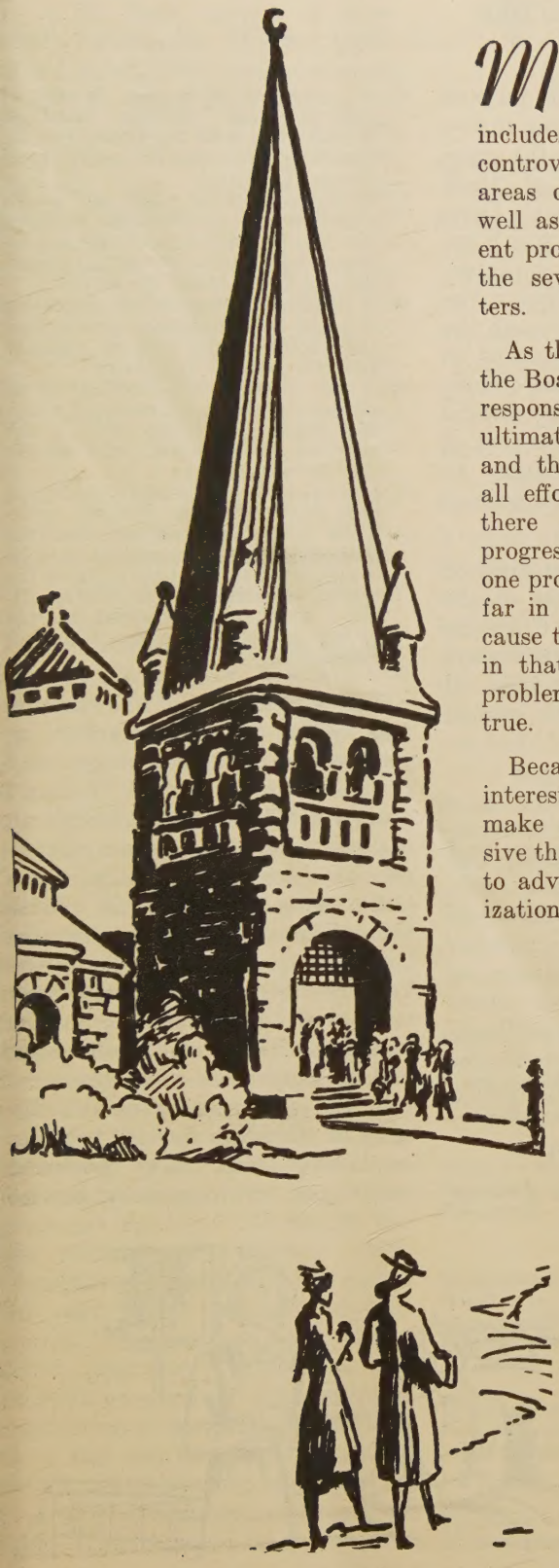
Progress Toward the Ideal

By MRS. J. FOUNT TILLMAN



MOST of us realize that the program of Christian Social Relations includes many social issues of a controversial nature in various areas of life and thought, as well as issues involving different problems of adjustment in the several geographical centers.

As the Woman's Division of the Board of Missions, it is our responsibility to set the highest ultimate goals of Christian life and thought as objectives for all efforts. We recognize that there are varying stages of progress in different areas. On one problem, one group may be far in advance of another because there is no acute concern in that situation. On another problem, the reverse may be true.

Because of the wide range of interests we represent, we must make our objectives so inclusive that they permit all groups to advance toward fuller realization of Christian ideals.

The actions we take are matters of concern to women's groups all over the world. There are many in our country and overseas who have no background of historical, traditional, or social experience to judge the issues involved in many of the pronouncements or recommendations we make. However, any deviation from an expression of the highest Christian concern in the rights and privileges of all men would be disastrous in its effect.

We must recognize, however, that there are these varying degrees of progress toward the realization of the ideal in our country. Every member of the division should be an interpreter in her own area as well as an encourager of all efforts toward fulfillment of the ideal.

As a case in point, there is the Supreme Court decision on segregation in the schools. Extreme yet sincere fears as to the implementation of this decision may prove to be entirely unjustified.

We recognize that much of the opposition is based on prejudice. Prejudice expresses itself in various ways. Both discrimination and segregation are outgrowths of prejudice. In one state prejudice might be expressed by discrimination; in another state, by segregation. For example: There may be a zoning ordinance in one and a "Jim Crow" law in another. In some states integration of schools and churches is an accomplished fact; in others it may mean long and painful adjustments involving changing social and economic patterns. Leaders of several races involved, whether white, Negro, Mexican, Indian, or others, must work out steps of progress in terms of local conditions.

The Woman's Division throughout the years has acted on the basis of establishing the Christian ideal and of suggesting possible procedures toward the realization of the ideal. As women representing varied sections of the country, we accept responsibility for interpreting these ideals in understandable terms in our home areas. The glory of the enterprise is in our united effort. We move in the same direction, recognizing the differences in backgrounds but realizing the joy of a common goal.

The Woman's Society and CHRISTIAN VOCATIONS

By RICHARD G. BELCHER

THE Interboard Committee on Christian Vocations, although one of the smaller agencies of The Methodist Church, has been assigned a large responsibility which it endeavors to fulfill for the entire church. A considerable portion of this responsibility relates to the program of the Woman's Division of Christian Service, and these two agencies of the church's organization work together in many ways.

The Interboard Committee on Christian Vocations came into existence by action of the 1948 General Conference, the result of a sense of need on the part of the church at large. In the early 1940's, recruitment for the ministry and the mission field was at low ebb, and a group of concerned people from several boards and agencies of the church met together to see what could be done about it. The Woman's Division of Christian Service was represented in that group. The group met several times unofficially during the quadrennium 1944-1948, and the legislation adopted by the General Conference of 1948 was the result of its labors.

It was the conviction of these people, arrived at after much careful deliberation, that the church's strategy must be a cooperative endeavor on the part of all responsible boards and agencies of the church. Consequently, the office of the Interboard Committee on Christian Vocations was established to correlate the recruitment and guidance activities of the several boards and agencies of The Methodist Church, and to promote a philosophy of Christian vocation that recognizes the potential sacredness of all useful work. The key words here are: *correlate, recruit, guide,* and *promote.* This purpose is accomplished by working in two directions: first, through the regular, ongoing programs of those groups such as the Woman's Division of Christian Service, which are participating members of the Interboard Committee on Christian Vocations; and, secondly, through the annual conference Commissions on Christian Vocations, whose organization and purpose in the annual conference closely parallels that of the Interboard Committee on Christian Vocations for the general church.

There are four representatives of the Board of Missions staff on the Interboard Committee on Christian Vocations of which two are always from the Woman's Division of Christian Service. In the annual conference the secretary of Missionary Personnel of the Woman's Society of Christian Service is a member of the conference Commission on Christian Vocations (see chart on the opposite page), and a representative of the conference Deaconess Board is also a member of the conference Commission on Christian Vocations. This means that representatives of the Woman's Society of Christian Service participate at all levels of planning as well as in the operation of programs that may be developed.

The key to the church's strategy of recruitment and guidance for the ministry, the mission field, and other types of full-time church work is the annual conference Commission on Christian Vocations. Its responsibilities are outlined in the 1952 Methodist *Discipline* as follows:

a) to cooperate with the Interboard Committee on Christian Vocations (¶ 1415), and with the Committee on Christian Vocations in every local church (¶ 246.4);
b) to promote among youth and adults a philosophy of Christian vocation that recognizes the potential sacredness of all useful work and all opportunities for Christian life service;
c) to organize a program for presenting to youth and adults the opportunities and claims of the pastoral ministry and other church vocations;
d) to take into account the basic interests and aptitudes of interested youth and adults and inform them of the necessary preparation for specific church vocations;
e) to keep accurate and useful records of each youth who has indicated an interest in church vocations from the time of his first commitment until he is appointed to full-time work in the church, or until such time as responsibility for him is accepted by the proper annual conference board or commission.

This is an important and exacting task calling for a considerable investment of time, energy, and money. The conference Woman's Society of Christian Service has an important part to play as a participant in the work of the conference Commission on Christian Vocations. Woman's Society representatives often help specifically in the keeping of records, in personal contacts with young people, in the planning of vocations conferences, and in many other ways. As a result, the conference Woman's Society of Christian Service becomes acquainted with many potential candidates for missionary service

under the Woman's Division of Christian Service.

The Interboard Committee on Christian Vocations produces annually the *Methodist Service Projects* booklet, which many consider to be the basic manual of vocational information of The Methodist Church. The personnel needs of the Woman's Division are included in this booklet along with the personnel needs of other boards, agencies, and divisions of the church. Secretaries of Missionary Personnel, Youth Work, and Student Work of the Woman's Society of Christian Service have found this booklet a useful instrument in counseling for church vocations. Other materials prepared by the Interboard Committee on Christian Vocations—such as the Vocations Packet—are widely used by these same officers. This simply illustrates the interrelatedness of the work of the Woman's Division and the Interboard Committee on Christian Vocations.

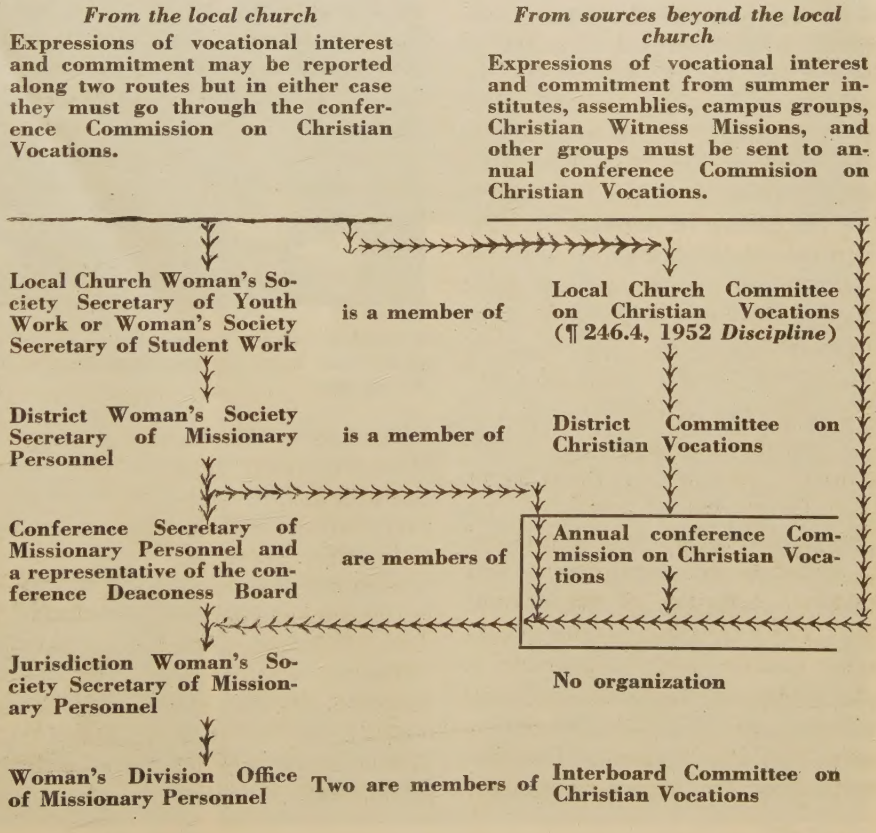
There is also provision for a local church Committee on Christian Vocations. This committee is made up of five persons (¶ 246.4, 1952 *Discipline*), including a representative from the local Woman's Society of Christian Service. This representative may be the secretary of Youth Work or the secretary of Student Work, for she, too, is working with young people. The committee is one of several optional committees that a local church may have, but its function is so *important* that it is hoped an ever-increasing number of churches will attend to its work.

There are manifest values in a united and cooperative approach to the matter of recruitment for the personnel needs of the church for the ministry, the mission field, Christian education, and the medical and social services of the church. It enables us to help one another, and every phase of the church's program benefits from the momentum of our combined efforts. It is less confusing to the young people and the young adults for us to make a common approach to them, than it would be if first one

agency and then another put on a "drive" to challenge them for its particular field of endeavor. Economies are realized in the production and utilization of materials, and in the development of leaders and counselors.

As a result of this common effort, there is a larger concern for Christian vocation and the personnel needs of the church than ever before. More people are interested in full-time church work. Annual conferences are doing a closer job of guidance and follow-up than ever before. Last year, more than 7,500 persons were in vocation conferences sponsored by the church. If this ferment is both continued and directed, there is no question but that the Woman's Division as well as other groups in the church will harvest a good crop of new workers.

The accompanying chart pictures some of the existing relationships between the Interboard Committee on Christian Vocations and the Woman's Division of Christian Service. The lines with the arrows indicate the course that expressions of vocational interest and commitment of young people should take. Note that *all* expressions of vocational commitment and interest from *all* sources go through the annual conference Commission on Christian Vocations. From that point the secretary of Missionary Personnel can send those names and addresses that should be forwarded to the jurisdiction secretary of Missionary Personnel, and at the same time contribute information from Woman's Society sources. Thus there is *one* place within the annual conference where all this information is available. It facilitates annual conference planning, and makes possible a more comprehensive program of guidance and follow-up.


From the local church
Expressions of vocational interest and commitment may be reported along two routes but in either case they must go through the conference Commission on Christian Vocations.
From sources beyond the local church
Expressions of vocational interest and commitment from summer institutes, assemblies, campus groups, Christian Witness Missions, and other groups must be sent to annual conference Commision on Christian Vocations.
Local Church Woman's Society Secretary of Youth Work or Woman's Society Secretary of Student Work
is a member of
Local Church Committee on Christian Vocations (¶ 246.4, 1952 Discipline)
District Woman's Society Secretary of Missionary Personnel
is a member of
District Committee on Christian Vocations
Conference Secretary of Missionary Personnel and a representative of the conference Deaconess Board
are members of
Annual conference Commission on Christian Vocations
Jurisdiction Woman's Society Secretary of Missionary Personnel
No organization
Woman's Division Office of Missionary Personnel
Two are members of
Interboard Committee on Christian Vocations

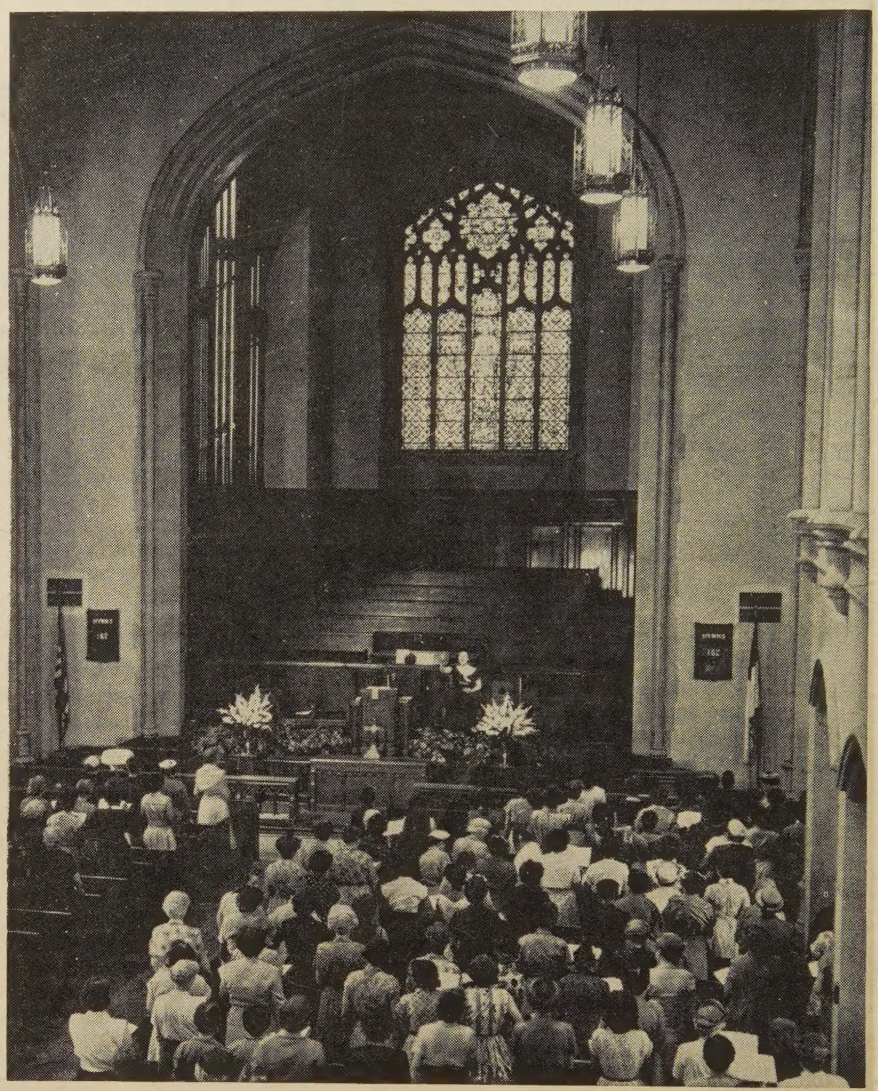
The Second Convocation for Deaconesses

By MARY LOU BARNWELL

MORE than 300 deaconesses participated in the second national convocation for deaconesses of The Methodist Church held May 3-5 in the West End Methodist Church, Nashville, Tennessee. Mrs. Frank G. Brooks of Mount Vernon, Iowa, president of the Woman's Division, presided at the closing session.

She called attention to the fact that in contrast to the first convocation which placed primary emphasis upon the deaconess relationship—its history, function, and place in the church—the second convocation was ecumenical in its unfolding. The theme "In Christ All Things Hold Together" was developed through messages by outstanding speakers, a dramatic presentation, and discussion groups.

All-out support of the United Nations in the interest of world peace was urged by Dr. Walter W. Van Kirk, director of the Department of International Affairs, National Council of the Churches of Christ in the United States of America, who spoke on "The Ultimate Weapon." In his treatment of the subject, Dr. Van Kirk presented three priorities of concern for the church in America: 1. That it resist the temptation to return to isolationism, and support the United Nations which is man's best hope for peace. 2. That it persist in its effort to achieve a regulated disarmament program for the world, for, said he, "The risk in the present situation is far greater than that in an agreement with Russia on disarmament with international controls. It is better to talk about armaments than to use them." 3. That it continue to support the programs of educational aid and technical assistance, for the most important road to be built is the road to Asia. It can be done through a constructive program of technical assistance.



Tim Harden

A session of the second quadrennial Convocation for Methodist Deaconesses which was held in the sanctuary of West End Methodist Church, Nashville, Tennessee.

"The ultimate weapon," Dr. Van Kirk said, "is neither the A-bomb nor the H-bomb but the sword of the spirit in the hands of the God of history."

This message served as a springboard for the discussion groups the first afternoon as the workers thought of their jobs in local churches, schools, homes, hospitals, community centers, and rural projects in relation to the world situation. They attempted to see their roles as interpreters, as moral examples, as sources of power, as persons who are expendable, for, as Dr. Nels Ferré of Vanderbilt University said to them, "It makes no difference what happens *to* you, but all the difference what happens *through* you."

With the realization that one cannot achieve these ultimate goals in her own strength, the second discussion period was devoted to an analysis of the qualities of life

which are essential for the fulfillment of one's mission as presented by Bishop Lloyd C. Wicke of Pittsburgh, Pennsylvania.

"To the Unheroic," a modern version of John Bunyan's *Pilgrim's Progress,* featured an evening session planned especially for Methodist youth and the public. The moving drama of a reluctant Christian pilgrim was written by Roger Ortmayer, *motive* editor, and directed by Mrs. Joe Brown Love of the Wesley Foundation staff. College students composed the cast. It will be repeated at the National Convocation for Methodist Youth at Purdue in August.

Miss Prudencia Fabro, president of Harris Memorial Training School in Manila, Philippines, a guest at the convocation, told of the deaconess movement in that country. "We are no longer a mission church, but a church with a mission," Miss Fabro said. Following her address, a love offering was presented to make it possible for a young woman from Japan to study for three years at Harris Memorial Training School. For this project, the deaconesses gave $2,109.65. Retired workers unable to attend the convocation contributed over $500 to the offering. This was another expression of the widening fellowship which is part of the life stream of the deaconess movement.

At the closing session, Bishop F. Gerald Ensley of Des Moines, Iowa, addressing the group on "The Inescapable Cost," emphasized the fact that sacrifice is "an inescapable cost of Christian service, and without it we cannot rid the world of war and other evils such as racial prejudice and the liquor traffic."

Bishop Glenn R. Phillips, of Denver, Colorado, chairman of the Commission on Deaconess Work, led the group in a commitment service. As he spoke, visitors joined the more than 300 deaconesses to form a "living cross" in the darkened sanctuary. "Lord, make me more holy . . . more faithful, more loving, more prayerful until we meet

(Continued on page 34)

Deaconess candidates at the Convocation. *Sitting, left to right:* Misses Betty Wade, Wrens, Georgia; Jean Morgan, Scarritt College; and Katheryn Kubler, Cassville, Missouri. *Standing:* Misses Lena McRoberts, Scarritt College; Winifred Wrisley, Asheville, North Carolina; Twila Hahn, Farmington, New Mexico; Carol M. Warner, Jacksonville, Florida; Loraine Heath, Fulton, Mississippi; and Rosemary Nixon, Scarritt College

Miss Mary Lou Barnwell, executive secretary of the Commission on Deaconess Work, receives the love offering of $2,109.65 from Miss Prudencia Fabro, president of Harris Memorial Training School, Manila, Philippine Islands, and Miss Junko Tamura of Japan, a Crusade scholar at Scarritt College. The offering was given by Methodist deaconesses to finance a three-year scholarship for the first Japanese woman to study at Harris Memorial

Tim Harden

(Lower left) Visiting deaconesses and Nashville hostesses discuss program arrangements. *Left to right:* Miss Dorothy Clark, Cookson, Oklahoma; Miss Edith M. Curl, Hollywood, California; Mrs. Tom P. Henderson, Jr., West End Woman's Society president; Mrs. Starkey Duncan, Tennessee Conference president; and Miss Ada Duhigg, Bingham Canyon, Utah

Tim Harden

Tim Harden

Foundation Stone Laid

FOR MacKINNON HALL

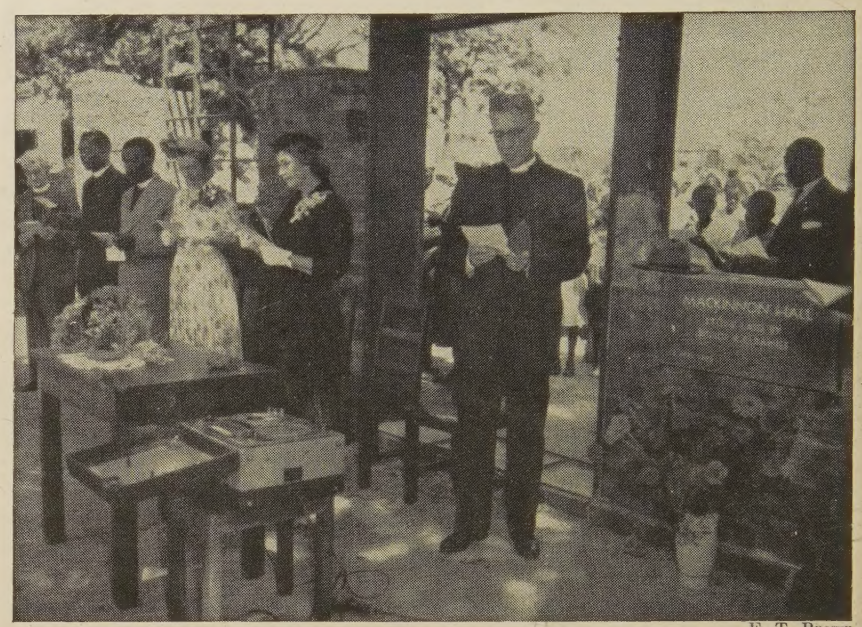
By EVELYN de VRIES

MacKINNON HALL, named in honor of Miss Sallie Lou MacKinnon, is rapidly becoming a reality at the African Girls' Hostel in Umtali, Southern Rhodesia. The laying of the foundation stone took place on Sunday, April 3, 1955, with Bishop R. C. Raines, of Indiana, officiating. Mr. E. L. Sells, chairman of the Hostel Committee, welcomed the visitors and guests and told something of the history of the work. Five people were present who attended the opening of the hostel in 1930 and who have watched it grow through the years.

The hostel choir sang under the leadership of Mrs. Harriet Malianga, matron, who presented Mrs. Raines with a crocheted doily which Mrs. Malianga had made especially for her. The male quartet from Hilltop Church also sang and the pastor led in prayer. Rev. H. I. James, a retired missionary, read the Scriptures and the benediction was pronounced by Rev. Martin Chiza.

It seemed fitting that Mrs. Raines should give the address. She was pleased to see the hostel and lovely new MacKinnon Hall and to notice throughout the colony the large number of girls in the schools, in nursing and teacher training, and also the girls in domestic employment. Mrs. Raines told the audience that in having these girls work in their homes they were accepting a challenge to teach them the principles of Christ. "A Christian home is the best witness for Christ," she affirmed.

Bishop Raines, in laying the foundation stone, said, "This trowel is a symbol of all the hand labor that has gone into these walls." He told of seeing a tree planted in a small box. Normally this variety of tree would grow very tall. He thought how wasted was this tree in such confined circumstances. Much the same are the lives of people who are not allowed to grow in proper soil. He was pleased to see that in Rhodesia there were so many boys and girls in training in the schools.



E. T. Brown

Left to right: **Rev. H. I. James, Rev. Martin Chiza, Rev. J. Chimbadzwa, Miss Evelyn de Vries, Mrs. R. C. Raines, Bishop R. C. Raines.**

There are 130 girls in residence in the hostel, which places all of them in domestic employment. The hostel provides a Christian home for girls coming to Umtali to work. The girls come from school, leaving either because they have failed a Standard, or there aren't enough teachers for the number of pupils. They usually stay until they marry, but some earn money for further schooling. A few have postal savings accounts for a rainy day.

The girls get up early in the morning to clean their rooms and to do their assigned duties before morning prayers. Then they are off for work for the day, a few on bicycles and the others walking, often knitting as they go. They return at sundown for roll call and evening prayers. After supper they use the dining-room tables for writing letters or cutting out dresses or uniforms for work. Wednesday afternoons there is Bible study with emphasis upon learning Scripture passages and becoming familiar with the books of the Bible. Sunday services are held in the Hilltop Church and MYF is at the Christian Center beside the church.

MacKinnon Hall will be used as a chapel for morning and evening prayers, for Bible study, and for Sunday services since the hostel is three miles away from Hilltop Church. It will serve also for recreation and parties and for public programs such as Christmas and concerts.

The large veranda will be used for table tennis and other games, and will be an ideal place for serving refreshments, since there is a kitchen at one end. The clubroom

will be used for Guide meetings and probably will become the sewing room as well. The library will serve as a reading and writing room. There is a great demand for books to read in the evenings, the ones with the story of Jesus being the most popular. One evening a girl came for a book she had had the night before but she couldn't remember the name of it; however, she knew there was a picture of Jesus in it. We quickly found the book for her. The Prayer Room will be maintained for private prayer. In a place with as many people as we have, it is difficult to find a quiet spot to think through any problems and to maintain one's spiritual communion with God. In the hall there also is an office and storeroom for the superintendent. A sizable platform with dressing rooms and rest rooms is at the rear.

Miss MacKinnon, who for many years was executive secretary for Europe and Africa, always felt that the hostel should set the girls an example in Christian family living. When the hall is completed the goal will be much nearer. The hostel has made a name for itself in the town and in the colony. It is the first of its kind, and still the only one under mission management.

The influence of the mission with its direct application of Christian principles is most essential for these girls away from home. When they leave, they set up their own homes on Christian standards, and become active members of the Woman's Societies in their churches.

What Makes a Missionary?

If God had only me to use,
He would find himself short-handed. It takes the love and understanding of family and those whom God has given you to love; it takes the encouragement of friends and associates; it takes the prayer and interest of those who have never seen you and know you only by name. It takes all of you to make a missionary.

PEGGY BILLINGS

The Second Mile

A TRUE STORY OF AI KEI GAKUEN

By CLARA PAINE OTIS

AT first I thought it was the plaintive wailing of a child on the street. But, no! The sound came clearer now. It was singing down in the big room below me—just two voices, one of them steady and mature, the other the deep uncertain tones of a child reaching for the tune. Sunday afternoon. Not yet time for the primary children's Sunday school.

Then I remembered.

"In our Primary Department," my sister, Mildred Anne Paine, had told me, "we had one boy who always caused trouble. He simply could not fit into the group. Though he was physically handicapped, we did not think this fully accounted for his maladjustment. We worked with him and we talked with him, all to no avail. Then we discovered that, besides the physical handicap, there was a mental difficulty; he could not adjust to the group. We knew, however, that we must not turn him away. Yet each Sunday he was disrupting the other eighty-five children, who had all too little chance for Christian teaching. It was a problem."

"And did you turn him away?" I asked Mildred. "Certainly at three every Sunday the songs of the little children assembled in the room below come floating up sweetly. There is no discord, no disorder."

"It was Wada San, our kindergarten head, who worked out the solution," Mildred replied. "She asked the boy if he really wanted to go to Sunday school like the other children. And this boy answered stoutly, 'Yes, like the others.' And still we knew he was not able to worship with the group.

"Then Wada San found the answer. 'You and I will have Sunday school,' she told him, and his face lighted up with happiness. 'You may come at two, an hour before the others, and we'll have special Sunday school together.'

"It worked. The boy felt it an honor to have his own special session."

And that is the reason I hear that plaintive singing each Sunday at two. It brings a lump to my throat. Wada San, carrying a heavy load already, yet giving this extra hour each Sunday, singing the same hymns, telling the same stories, praying with the same love as in the other sessions of the day when the room is full of children. Wada San, willing and eager to go the second mile with this one little handicapped boy who loves God, but cannot understand how to worship with the others.

The kindergarten, Ai Kei Gakuen, Tokyo, Japan. Wada San sits near the piano.

A Pen Sketch OF VICTOR CRUZ-AEDO

By ODILON ARAMBULA

Victor Cruz-Aedo

THE fact that every child is born with a gift holds true in the case of Victor Cruz-Aedo, an orphan at an early age and today the superintendent of Holding Institute, Laredo, Texas. The idea that orphans never get anywhere was proved wrong by Victor, for to achieve his goal he made use of nature's gift—solid determination.

Victor Cruz-Aedo's father, Tiburcio Cruz-Aedo, was killed in 1915 while fighting for Alvaro Obregon's army in Celaya, Mexico, against the forces of Pancho Villa. His mother passed away a few days after his father died, leaving five children without parents.

Some years later, an uncle, Miguel Arce, then vice-consul at Eagle Pass, arranged for three of the children to come to this country. Victor, the youngest, was among the three who came. The other two remained in Mexico with relatives. Victor first touched United States soil in 1921 when he was about to turn nine. Then began the struggle to reach his goal.

He was admitted to the Methodist Orphanage in Waco, Texas, and remained there for three years. After leaving the orphanage, he went to live with his sister, Blanca, in San Antonio, where he enrolled at Joel Chandler Harris Junior High School and went on to Brackenridge High. In 1932 he was graduated from Wesleyan Institute.

After spending a year at West Mooreland Junior College, 1932-33, Victor left for Mexico City where he worked for ten long years. In 1943 he resumed his college work at Trinity University and was graduated in 1946.

Although light in weight and short, Victor earned letters in football, basketball, and baseball during his school days. He lettered three years in baseball and basketball at Trinity.

After spending one year teaching mathematics and science at an El Paso high school, Victor found himself in Laredo as head of Holding Institute. During the past summers he has worked toward his master's degree in school administration, and expects to receive his degree from Southern Methodist University this year.

Today his main worry is to get the new building up as soon as possible, for in the spring of 1954 the angry waters of the Rio Grande dealt Holding a terrific blow. All twelve buildings were washed away.

"It was a total loss," said Mr. Cruz-Aedo. He explained that the flood was beyond expectation, much worse than the '32 and '48 floods. Everything from school records to equipment was lost.

"We had plenty of time to save something, but we didn't have the help when we asked for it," stated the superintendent. He said that during the river's big rise only ten boys were around to help move things out, and twelve equipped buildings were too much for ten boys. The other students had left for vacation.

The students took the washing away of the buildings as a hard blow, leaving them without a place to obtain the education they so much desired. Many children had to go home.

Starting on his eighth year at Holding, Mr. Cruz-Aedo's chief concern now is the construction of the first of several buildings to be erected. The site of the new school is about one mile north from Chicago Street on Santa Maria Avenue, formerly an irrigated farm. Construction on this first building began in the spring.

Because Holding is not a tax-supported institution, there is no federal aid for the construction. The Woman's Division of Christian Service, which opened the school in 1882 with only ten students, is providing funds to build the new school. Mr. Cruz-Aedo hopes to have another building up by 1956. As soon as all the buildings are completed, he will resume the athletic program and maybe field a football team, too.

Laredo Junior College houses fifty-two Holding students starting out in English. Two English classes for beginners are being taught by Miss Bessie Brinson and Miss Loida Cuellar, Holding instructors. Classrooms are badly needed for over 300 students that had either to enroll in another school or drop out. Sixty-eight per cent were from Mexico.

In Laredo, Mr. Cruz-Aedo resides on the spot where the new Holding Institute is to be built. His wife is the former Maria Magdalena Verver of Dallas. They have two children—Lydia Priscilla, six, and George, four.

The command, "Get the school back in operation," rings in his mind night and day, and it will not stop until Holding Institute is operating once again.

A TRIO OF GIRLS IN THE *Lena Knapp Home*

By ADELINA GONNET

HERE you see three smiling girls who live in the Lena Knapp Home for Protestant Girls in Rosario Tala, Entre Rios, Argentina. This home was established in February, 1953, that Protestant girls who live far from school facilities might come into town and attend the public school, living the while in a Protestant Christian environment. Here they find the loving care of a home, the supervised program of study and other activities as offered by a boarding school, and the fellowship and training that come from participation in local church activities, according to age interests.

It would be interesting to know something about these girls—their backgrounds, their characters, and their possibilities, would it not? The girls are Lina Justet, Nedy Godey, and Nelida Rostan. They are girls who live away back in the country, and were it not for this home, they could not continue through school.

Nelida Rostan is eleven years old, the oldest of four children, and comes from a home of very limited circumstances. She lived fifteen miles from the school where she did her first grade, and went on horseback, having to wade a river. Thus in rainy seasons she was not able to get to school for weeks at a time. Nelida came to the home last year, to enter the second grade of the public school. Soon it was evident that she was a very bright girl. Her mind is rich soil ready for cultivation that will produce good fruit. She is kind, gentle, good-natured, understanding, obedient, and truthful. This year she is in third grade, and since she shows special aptitude in drawing, is taking a special correspondence course in this field. The home is offering Nelida the opportunity to develop all her possibilities. She knows without doubt that in time she will take back to her simple country home more spirituality, more culture, and even material benefits.

Lina Justet is seventeen years old, cheerful and charming, beloved of all her companions. She is a junior in high school, and this is her second year in the home. Before that she went five miles on foot every day to school, and always was an exceptional pupil. Her kindness, her smile, her pleasant ways at once win those with whom she comes in contact. She is very sensitive, dedicated to the church, and a superior student. This year she is monitor among her companions. Within the home she is an example in order, obedience, and dedication to her studies. In her life the great value of the home is clearly evidenced.

Nedy Godey is fourteen years old —sweet and quiet—Nedy whom we always see with a book in her hand. She has remarkable power of concentration, and knows how to isolate herself completely from the group when she needs to study. It is interesting to know that when her mother was a child she longed to study, but was denied the opportunity. When she made her own home she transferred those longings and unfulfilled hopes to her daughter. And Nedy is rewarding her amply because she is not only studious but remarkable in assuming responsibility. It is probable that this child will go far, because her love of study and her dedication to it will ever open opportunities. She, too, comes from a very poor home, her parents making great sacrifices to secure her clothing and books of which, fortunately, she takes the best of care.

If only these three girls were in the home, there would be sufficient reason for having founded it, but there are fourteen more. All of them are happy and gay, with virtues and frailities, but each is plastic material in which the home is trying to discover and develop all those values that make for abundant Christian living. Without the home these values might never be brought to the surface.

Left to right: **Nelida Rostan, Lina Justet, and Nedy Godey.**

THE WOMAN'S SOCIETY and the LOCAL CHURCH

What It Means to Have a Woman's Society of Christian Service in the Local Church

Two years ago the Pacific Northwest Conference had forty-nine "unorganized" churches. This number has been reduced to eleven. This was largely effected through the use of a compilation of statements from the resident bishop, the district superintendents, and local pastors, secured by the conference secretary of Promotion, Mrs. Walter A. Eichinger. The churches represented vary widely in size. Excerpts from these letters are given below:

"I HOPE the time will come very soon when every local church has a Woman's Society of Christian Service. I can hardly imagine a church without such an organized group of devoted, consecrated, loyal women. Through this effective organization the spiritual life of the women will be deepened, their social vision enlarged, and their growing concern for the world-wide program of Methodism will find numerous opportunities for expression."

—A. Raymond Grant, Resident Bishop, Portland Area

". . . In my judgment there is no organization in local churches doing so much and such high quality of work as is our Woman's Society of Christian Service. It cultivates an understanding attitude for the different races and the less fortunate. Its educational program is priceless. Many small churches are open regularly on Sunday because the untiring efforts and financial support of these wonderful women make it possible."

—Joseph H. Beall, Superintendent, Walla Walla District

". . . It furnishes each woman in the church with a meaningful purpose for her personal life, and channels it through definite creative church activities. . . . It lifts the church above its local confines and sets it high upon the Mountain of Vision.

—Richard D. Decker, Superintendent, Spokane District

". . . It is my conviction that the Woman's Society of Christian Service affords an opportunity for participation in every phase of our church. Few pastors could effectively promote fellowship, reach the large number of homes in the community, or rightly minister to the many physical, mental, and spiritual needs, but for the consecrated diligence of the Woman's Society."

—Ernest F. Harold, Superintendent, Puget Sound District

"Several local Methodist women's groups in the district have become units of the Woman's Society of Christian Service during my administration. In every case this affiliation with district and conference groups of Methodist women has added new purpose and new zeal to local church groups. I most heartily recommend that all local churches have units of the Woman's Society of Christian Service."

—Willard E. Stanton, Superintendent, Vancouver District

"I would consider it exceedingly unfortunate to be a minister of a church without an active Woman's Society of Christian Service: this organization unites the women in fellowship and service as nothing else is able to do. When the Ladies' Aid and the two missionary societies united, I felt that the women had made a real step forward. The Woman's Societies in the churches I have served represent one of the strongest departments of the church."

—Cyrus E. Albertson, Minister, First Methodist Church, Seattle

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"In every community the women represent immense possibilities. When the church fails to use their talents, it is not surprising that they devote themselves to secular organizations. The Woman's Society offers to Methodist women opportunities for learning and culture, for recreation and fellowship, for worship and humanitarian service in Christ's name. Any church which has no Woman's Society of Christian Service is depriving itself of one of its major resources for effective service."

—Cecil F. Ristow, Minister, University Methodist Temple, Seattle

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"A Woman's Society of Christian Service is indispensable. . . . I have never served a church in which the Woman's Society was not largely responsible for the creation and maintenance of a crusading spirit.

—E. J. Aschenbrenner, Minister, St. Paul's Methodist Church, Spokane

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"Anyone who has had any experience with the Woman's Society of Christian Service since its inception knows that when a church has an active Society, we have an active church."

—Henry R. Cross, Minister, Mountlake Terrace Methodist Church

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"The Woman's Society of Christian Service is an untold blessing and is indispensable to every local church. Consecrated women can do much as individuals; organized, they can do more. To cultivate, capitalize, and convey the resources of Christian womanhood is an imperative of our day."

—E. Clifford Newham, Minister, Marysville Methodist Church

". . . Members of the Woman's Society of Christian Service experience a sense of fellowship and an opportunity for service that shift attention from self and petty concerns to others and to major issues of our times. An active member loses herself in something bigger than herself and devotes her energies and talents to something that will outlast her. . . . To the local church, an active Woman's Society can mean deepened fellowship, increased service, expanded programs of education, and vital evangelism. What pastor doesn't want *that* in his church!"

—Eugene W. Muench, Minister, Manito Methodist Church, Spokane

Study Class Projects for 1955-56

THE DEPARTMENT OF WORK IN FOREIGN FIELDS

"The Christian Mission in a Revolutionary World"

Since the focus of the study for this year encompasses the whole world, six types of needs that are common to all the foreign fields have been chosen. Rather than designating particular *places* to receive the money given as a result of the study classes, the emphasis is placed on the *types* of work needing special funds. These are assigned to the jurisdictions as indicated:

CENTRAL: Community Centers—equipment and supplies.

NORTH CENTRAL: Public Health Centers—equipment and supplies.

NORTHEASTERN: Mass communication and audio-visual equipment.

SOUTH CENTRAL: Chapel and prayer room equipment for institutions.

SOUTHEASTERN: Jeeps and cars for rural evangelism.

WESTERN: Literature.

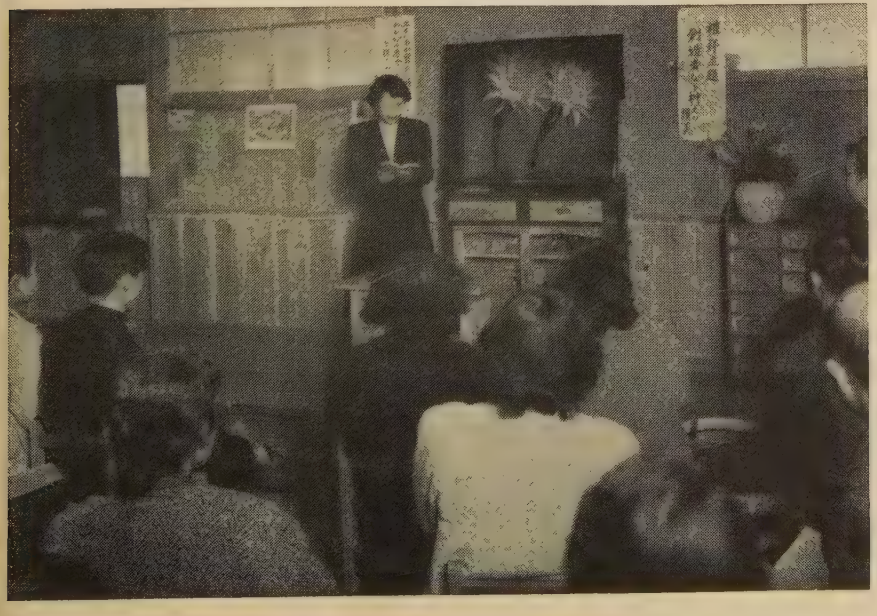
Community Centers

A *COMMUNITY CENTER,* as the name implies, is a place for fellowship and purposeful activities. The Christian Church has pioneered in the establishment of community centers because it is interested not only in saving the souls of men but in redeeming the total aspect of life. Many of the missionaries sent out by the Woman's Division have been trained social workers especially qualified to conduct programs ministering to the social needs of people as well as the spiritual. *Community Centers* have been built both in the urban settlements and in the rural areas.

Whether the centers are in cities like Monterrey, Mexico, and Seoul, Korea, or whether they are located in villages of the Philippines and India, or deep in the Muslim world at Tunis, Tunisia, the activities meet the special needs of the community.

Money is needed to buy equipment for the many centers to enable them to carry on social group work, clubs, and classes, such as literacy, sewing, cooking, health education, and Bible study groups for adults. Provision often needs to be made for day nurseries, recreation for children and youth groups, and for special occasions like Farmers' Institutes, Harvest Festivals, and Christmas celebrations.

Tsuyazaki Rural Evangelistic Center, Japan; training class for church-school teachers. Theme for the lesson, "The use of visual aids in the creation of the worship program."



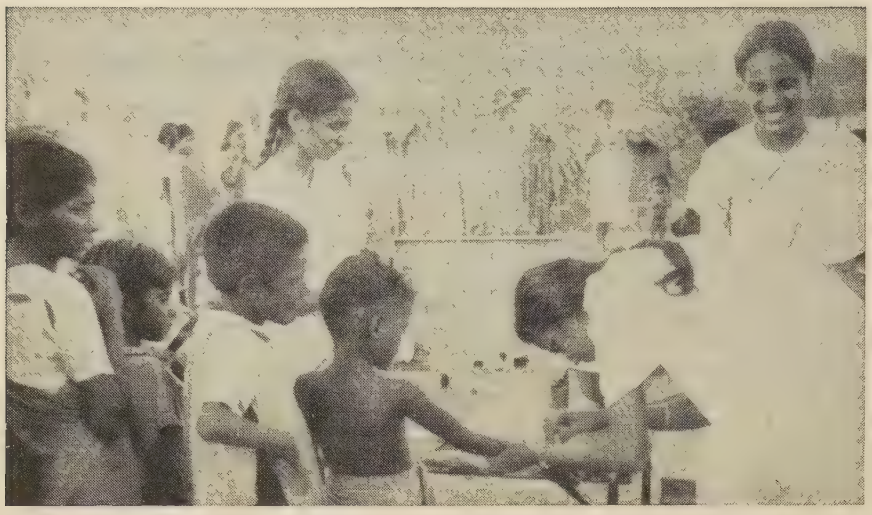
Public Health Centers

Recognizing that the body is the dwelling place for the spirit of God on earth, the missionary is ever alert to opportunities for relieving human suffering. Many hospitals are dotted over the world in the name of The Great Physician. Yet, for millions of people living in remote mountain areas or sultry villages too far from the cities where the hospitals are built, an extended arm of Mercy is needed to reach into these regions.

Public Health Centers are the answer to this crying need. The Woman's Division has many highly trained nurses who are dedicated to the tremendous task of operating clinics, dispensaries, mobile units, and public health education programs. Yet thousands upon thousands of people are still without medical aid. The number of health centers should be increased many times; many dispensaries already established should have more equipment and medical supplies to meet the heavy demands.

One missionary in India, some months ago, described plans for a new building that now needs equipment. "We are planning for a three-room dispensary, with one room for a sickbed maternity ward. Next door to the dispensary building will be a two-room brick house for the man who is a registered pharmicist and his wife who is a nurse midwife." This dispensary, like so many others, has no resident doctor, but is visited once a week by a doctor from a hospital a number of miles away.

From the annual report of another missionary, the need for more equipment is evidenced in her description of the place where she conducted a series of classes on health from the standpoint of foods and nutrition.



The importance of Public Health Work is recognized in India.

"A little house next to the hospital was made available for the meetings. This little house, called 'The Cottage,' did not have any furniture, so I placed straw mats on the floor for the women to sit on. On two walls I nailed wires and from these hung two old church drapes. On these drapes I pinned up my health posters and charts. Mothers and children filled the room, sitting close together on the floor. We did not have a baby scale so we used an adult food scale for weighing babies. Mothers realized their babies were too weak and small. However, they were surprised when we suggested they start feeding them with smooth cereals and egg. Some children two years of age never had had solid food, and were not getting enough milk."

The work is not limited to the dispensaries; many missionary nurses take medicines, serums, and other supplies into the villages where they minister to the people in their homes.

The opportunities are challenging—the suffering so great. With the funds from this year's study, Methodist women can extend their love by helping to heal the wounds of people in this "Revolutionary World," while remembering the Master's words, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

Mass Communication and Audio-Visual Equipment

In this age when words like ecumenical have become household vernacular, it is evident that the church has an unlimited opportunity to get in step with the progress that is being made in the medium of mass communication.

Recently in Tokyo, Japan, a Christian Audio-Visual Center was dedicated. Excerpts from a poem by Dr. Toyohiko Kagawa, written for that occasion, describe with poignancy the mission of such centers over the world:

"Each people has its own language.
So with the laborers. They have theirs.
Through audio-visual media
Christ approaches the children of sinners.
He comforts the wives of garbagemen,
Weeping in the corner of the dark back streets.
Christ of the Twentieth Century is going forward
With radio and television,
With bands and players and singers,
Robed with light, riding on a chariot of matter.
With the orchestra of typhoon and earthquake,
Tidal waves, snowslides, and landslides,
The Creator teaches and guides mankind."

From the standpoint of Christian faith, the purpose of science, knowledge, discoveries, and inventions is to show forth the glory of God. The women of America who may be reading these lines while sitting near radios, record players, or television sets could be reminded of the biblical injunction that of those to whom much is given, much is expected.

Audio-visual materials are needed both for teaching purposes and for mass evangelism. The effectiveness of this form of evangelism is becoming more and more clearly realized. The forceful entry that a moving picture makes on the mind was recently evidenced in Malaya when the principal of one of the Methodist Girls' Schools pointed out that at the time the term examinations in Scripture were taken, nearly all the answers were given not from the work done through the

Visual equipment being used in a South American church.

Toge Fujihira

term, but from what was seen during one showing of the film "King of Kings."

There are urgent needs in every field for all kinds of audio-visual equipment—record players, recording machines, movie and slide projectors, screens, and cameras. Many schools need equipment for starting audio-visual libraries. Much money needs to be considered for radio productions, especially in countries where the masses have access to receiving sets. Loudspeaker equipment is especially effective in mass evangelism. Then there are the less expensive media of flannelgraph and other simple visual aids.

Never in the history of the Christian Church was there a greater variety of ways to spread the good news to the uttermost parts of the earth. Gifts from the study classes can be one way of encircling the globe in Christ's name.

Chapels and Prayer Rooms

The chapels and prayer rooms of the Christian institutions over the world are appropriate symbols of the vital thrust that brought these institutions into being. For in the existence of chapels and prayer rooms is found the essence of the purpose for all the effort to build schools, hospitals, social centers, and other Christian institutions. The desire to confront people with the living Christ is at the heart of the whole missionary enterprise.

From a missionary stationed in a sanitarium comes this reference. "Every morning at 7:00 A.M. we have a service in our chapel, attended by the employees and Christian patients who are well enough to come. The chapel is a beautiful sandstone building with a cross on top. When this cross is lighted at night, the other whitewashed stone or cement buildings reflect a gleaming white appearance."

In the chapel of a school of nursing, a dedication service for the new nursing students is held each year. Picture a group of young, bright-eyed girls singing "I Would Be True." Then think of the influence the following words from Florence Nightingale, quoted by their instructor, have on these girls:

Czamanski

Chapel at Colegio Americano, Porto Alegre, Brazil.

Nursing is an Art and if it is to be made an Art, requires as exclusive a devotion, as hard a preparation as any painter's work, for what is the having to do with dead canvas or cold marble compared with the living body—the temple of God's Spirit.

Now share the climax of the service when the girls hear the words of Jesus, "I am come that they might have life, and that they might have it more abundantly."

Mission schools find realization of their deepest "mission" when their graduates voice an opinion like the one recently confided in a letter by a girl in Japan, when in her awkward English that makes it even more impressive she wrote her teacher on the eve of her graduation: "I will graduate from this school by this March and I am inclined not to leave here. I did not know Christianity before I entered this school. When the first time in the chapel, I felt not only strange, but frightfulness. The things which I learned in this school are about love in true meaning, and God loves us."

There are many chapels that are poorly equipped—not enough seats, no hymnbooks, no pulpit furniture, nor symbols that help to stimulate worship. Gifts from the study-book classes will help to make adequate the "Altars to God" as a witness of Christ's love in these lands, where many have not yet been privileged to kneel.

Jeeps and Cars for Rural Evangelism

In this nation of four- and six-lane superhighways, it is often difficult to visualize the tiny trails that so many missionaries follow in order to spread the good news to every creature.

Recently a missionary in Cuba shared her problem in a letter to America:

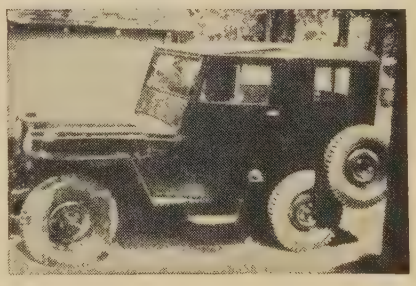
We are faced with a transportation problem here in connection with the new mission. The road at present is passable for the car, although not very good for it; but when the spring downpours begin, only a jeep can get over it. If the center had its own jeep, we could go out to the open country twice a week instead of once. One place is impassable for a car, even in the dry season. The pastor goes out there on horseback.

From Liberia comes a reference to the use of a jeep in evangelizing the village people. One missionary writes:

The other day some of us went on a trip through the bush to a remote village. First we went about three miles in a jeep station wagon. Then we walked for an hour and a half before we reached the village. Just outside the village is a large stream. The bridge was out and we had to walk across on a tree. We visited one Christian man there, and made a complete tour of the village, finding many sick people.

Many missionaries of the Woman's Division are classified as district evangelists. Of course, all missionaries are evangelistic, but those who are assigned as district workers have special duties in this

This jeep gets the missionary over rural roads in Cuba.



phase of the work. In order that they may be able to travel more easily in the rural areas to set up training schools, to conduct worship services, and to visit in the homes, jeeps are needed for these evangelists.

The evangelistic opportunity has never been greater than it is today. In the past, the social pattern in many countries did not permit women to tour the villages as evangelists, but today in most places they have that right and freedom. Gifts from the study classes this year can help to put wheels under those evangelists in the twenty-seven countries where the Woman's Division has workers.

Literature

The word *Literature* does not begin to convey to you the meaning it holds for millions of new literates over the world. Eight times in the Gospels Jesus asked, "Have you not read?" (R.S.V.) Yet there are millions in the world who would answer, "We have never read." The hungers of the mind are as great as the hungers of the body.

In addressing the Annual Meeting of the Foreign Missions Conference in 1950, Dr. Frank C. Laubach said,

"A vast change has taken place in the attitude of the illiterate three fifths of the world. For ages they suffered in unresisting despair. But in the past thirty years they have come awake. . . . Across the sixty-one countries where I have worked, I have seen over a billion people churning with immense longings that have never stirred the masses since the world began. . . . Here is a 'tide in the affairs of men which, taken at the flood,' can lead millions to Christ. . . . People are learning to read now at the rate of ten million a year. They can read easy matter slowly. This means that we must create a wholly new literature and a new body of writers. . . . Since the governments have taken up literacy, the campaigns have got out of hand so far as literature is concerned."

Since Dr. Laubach spoke these words in 1950, millions have become literate. The need for the *right* kind of literature for them to read is even more urgent today.

One missionary writes from Korea concerning the struggle to supply Christian literature to the people there. *"The Christian Home* and *The New Friend* magazines are having a hard fight against rising printing costs. Considering the value of these two magazines as good Christian reading material, we are hoping that we can give them sufficient help to continue."

Chan Kim Tun

Literacy class at the Chinese Center, Rangoon, Burma.

From India a district worker describes her task. "One of my chief goals in the adult program is to give first attention to those people who once learned to read, either in literacy class or primary school, and are now forgetting how to read because they do not have things to read."

Thousands of dollars could be used immediately to provide the message of God's love found in the Bible as an Open Book. Gifts from the study classes can swell the distribution of the Good News.

The Task Is Urgent

A story comes from Africa that well illustrates the urgency for the women of America to respond to the needs of this "Revolutionary World" by opening their hearts and their purses to *all* the six types of work described above.

Bishop Booth was guiding a visitor. One day while traveling, he came to a corduroy road. Nailed to a tree at the point where the corduroy road joined the good road was a sign: "Too rough to go slow." Slow travel bounces up and down over every bump. Speedier motion hits the high spots without dropping into even depression. The desperate situations of the world today are too rough for us to go slow. We need to shift in high and forge quickly over the road ahead.

Missionary and native nurses attend a maternity case in a village in Southern Rhodesia.

MISSIONARY Briefs

FOR IMMEDIATE RELEASE
Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

Eighty-one Deaconesses Serve Methodist Homes

Homes for children, employed young women, and older people require staffs of diversified skills and a unique understanding of human behavior. They must have also a deep concern for creating an atmosphere in which people away from home may find not only contentment and security, but also opportunities to grow into fullness of life.

In Methodist homes eighty-one deaconesses share the responsibility for creating a good situation in which people may achieve their greatest potentialities. As a well-trained dietitian, who is concerned about all the needs of those who gather around the tables, she greatly affects the health and welfare of a home. As a house mother, she uses her training and consecration to bring stability and faith to disturbed or unfortunate children. As a superintendent, she manages the business matters and guides the program of the home.

Many additional deaconesses are needed to serve in these and other positions in homes maintained by The Methodist Church in the United States, including Alaska and Hawaii.

—Mary Lou Barnwell

Wood Junior College

Wood Junior College, Mathiston, Mississippi, dedicated its 1955 edition of the *Pine Torch,* Wood Junior College Annual, to Miss Muriel Day, executive secretary of the Bureau of Educational Institutions of the Department of Work in Home Fields. Officers of the Woman's Division and the North Mississippi Conference Woman's Society of Christian Service also were honored.

Left to right: **Tama, Alma, and Mary Jean, students at Harwood Girls' School.**

Student Development at Harwood

There are certain attributes of life which speak a universal language. Smiles, tears, petulance, pity, scorn, and good cheer are among them. A weeping child is recognized (at least for the moment) as an unhappy child in whatever corner of the world you may find him. And so it is with laughter. An infectious laugh spreads an aura of happiness which is understandable regardless of the creed, color, or tongue of the happy one.

Students of Harwood Girls' School, Albuquerque, New Mexico, grow to appreciate these common denominators of the human spirit. What with Indian girls from different tribal backgrounds, Spanish-American girls, Negro girls, Mexican girls, Anglo girls and sometimes Oriental girls, all living and working and playing together, we grow to depend upon these various sign languages for tolerance and understanding.

When students from South of the Border demonstrate for us the native customs and games with musical words and dancing feet, we need not know the literal translation of the words: *Otra vez Chiapanecas a-si (palméen)* to catch the spirit of fellowship and fun which they offer. When the Indian girls don the strange ceremonial dress of their tribes, we need not know the deep underlying meaning of the ceremonial dance to appreciate the beauty of the soft garments. When in a chapel service they recite for us the beloved passages of Scripture in their native tongue, we need not understand the wording to receive the benediction.

—Ella Ion, *Superintendent*

Killingsworth Home Dedication

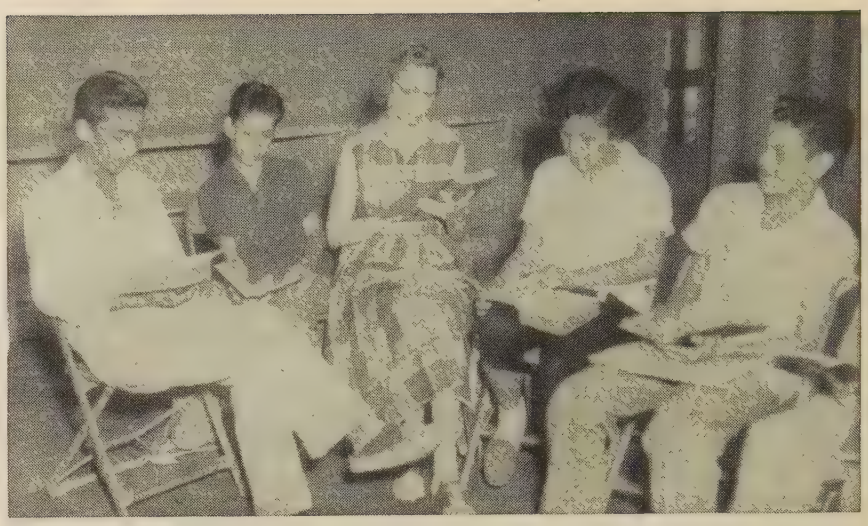
The dedication of a recently purchased and remodeled property housing the Killingsworth Home (an Esther Hall or a home for young women) took place on March 6, 1955, in Columbia, South Carolina. The Rev. Melvin K. Medlock, district superintendent, officiated and Mrs. J. N. Rodeheaver of Winona Lake, Indiana, and Mrs. J. W. Payne of Cherryville, North Carolina, represented the Woman's Division.

Killingsworth Home is a unique institution in Columbia. Like institutions of its kind in other areas of the United States, it is administered by the Department of Work in Home Fields of the Woman's Division and provides a warm atmosphere, with special emphasis on

the social and religious life of a girl, as well as her physical welfare. It accepts young women of all religious faiths.

The house was completely redecorated with carpets, draperies, and new furniture. A wing was added, with a modern kitchen and dining room and three additional bedrooms. It accommodates twenty-five girls.

The home is the realization of a dream of Mrs. S. F. Killingsworth, for whom it is named. It is also a living memorial to her many years of service.



Bible study at the Wesley House Youth Camp, Houston, Texas.

You Can't Put That in a Report —Or Can You?

"Maybe you don't put in a report the time spent discussing divine healing with the church custodian. Maybe you don't tell of having four people whom you are planning to visit drop into a kitchen where you are having a cup of coffee. It's hard to measure the effect of giving a teen-ager from the migrant camp a ride to town and the many things discussed in the sixteen-mile trip. And can you explain why you so often purchased items at one crossroads store until finally you asked the people why they stayed open on Sunday—and then later found them in church, the store closed?"

Miss Dorothy Kelley, the rural deaconess, questioned whether these incidents belonged in the monthly report of her work in Arkansas, but she included them. She included also the executive meeting she attended with Negro pastors, their district superintendents, the executive secretary of the board of education, and the Negro rural worker. It proved to be a rewarding meeting, she said, for the advancement of work among the rural Negro churches.

Miss Kelley has increased her knowledge of the different communities in her area by visiting the County Extension Office and accompanying the Home Demonstration agent to meetings. She regularly visits the migrant camp and has been talking with officials of the gas and electric company about taking electricity to the camp.

From county officials and big utilities companies to the storekeepers at the crossroads, those are the contacts of a rural worker of the Bureau of Town and Country Work.

Deen Brinkley

Workers in the Arkansas-Oklahoma Cooperative Rural Project: Mrs. Annie W. Jones in the armchair, Miss Dorothy Kelly at the table.

Wesley House Youth Camp

A rich camp experience for thirty-one boys and girls, ages ranging between twelve and eighteen, from Wesley House, Houston, Texas, was made possible by the Woman's Societies from St. Luke's, St. Matthew's, and Brookshire Methodist Churches of Houston.

A Youth Council served as the governing body in planning and carrying out the camp program. The young people learned the importance of loyalty and cooperation in group participation in order to have a happy and successful experience. As they worked, played, and worshiped together, they also learned better how to adjust socially within the group and in society. Through stories, songs, pictures, prayers, Bible study, vespers, campfires, crafts, sports, friendship circles, and nature trails they developed a better understanding and love for each other and their heavenly Father.

The Galilean Service which was held on the last night of camp was the highlight of the week's activities. Following a message, the cross on the opposite side of the lake was lighted and the invitation was given to all who wanted to live a better life. The entire group stood in front of the rock cross and altar. In appreciation for the camp experience, each camper gave a love offering which was sent to Korea in the form of a CARE package.

PROTEST

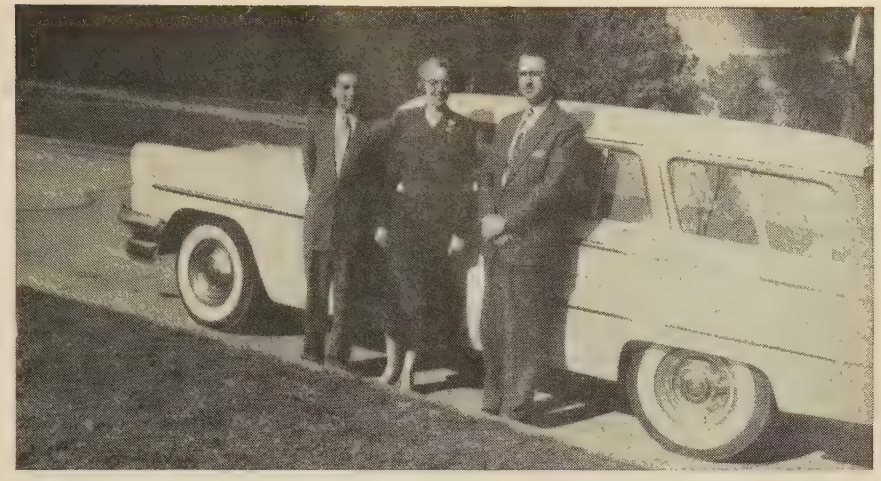
Prayer is not fixed by either place or time
Nor thrives upon a panoply of words or song:
Have you not watched beside a suffering friend,
Awake and praying speechless all night long?

Prayer is not patterned in a lettered creed
Alone, nor needs stained windows and a litany:
God may surprise us on an April day
Beneath a rain-swept blossoming apple tree.

Why must we feel discomfort aids the soul
And fail to pray except within a boarded pew?
Deity always waits to talk with us,
No matter where we are or what we do.

Praying is easier than it is to breathe·
Occasion should not hamper its spontaneous grace.
Only a spark is needed to inflame:
A star, a sunset, or a loved one's face!

PAUL MOWBRAY WHEELER
Dean of Pfeiffer College

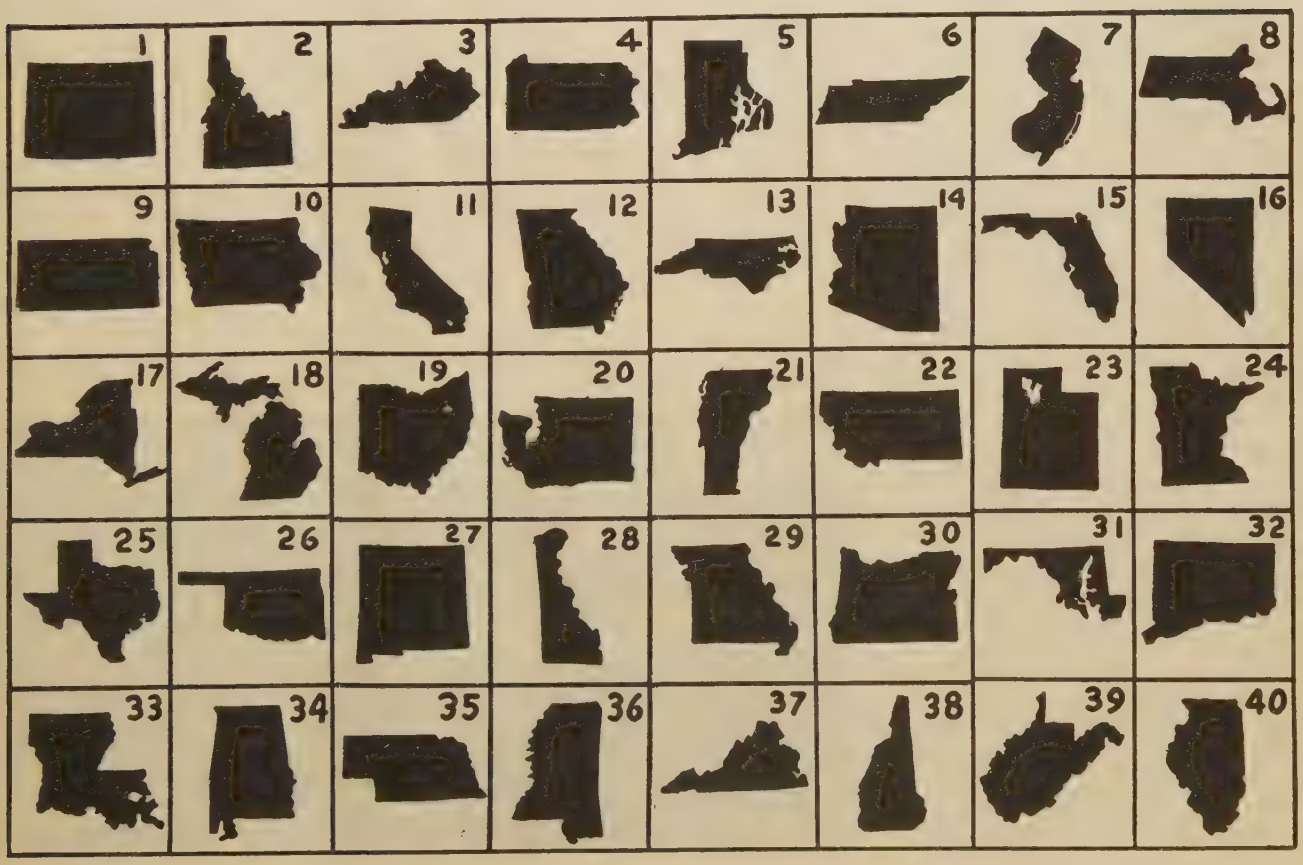


Pfeiffer College's Churchmanship Program recently received a big boost from the acquisition of a station wagon for the Department of Religion. The station wagon will aid tremendously in the establishment of the new program and will enable more students to take an active part in the program.

Pfeiffer's Churchmanship Program is designed for the student who would like to prepare himself to be a better lay member of the church, even though he does not plan to enter full-time church work. A certificate of Churchmanship is awarded to those successfully completing the course.

The photograph shows Dr. J. Lem Stokes II, president of Pfeiffer College; Miss Mary Floyd, director of Religious Activities; and Dr. George M. Schreyer, Department of Religion and director of the newly installed program, standing before the new station wagon at Misenheimer, North Carolina.

Identify Your State *(Continued on page 43)*



Lexington Larger Parish

By DOGAN W. WILLIAMS, *Pastor*

Lawson Photo

Classes such as this one are helping to train local leaders in the Lexington Larger Parish.

SOMETHING different in rural ministry is being developed in the Central Jurisdiction of The Methodist Church. Two larger parishes have been organized, one in St. Mary's County, Maryland, and the other the Lexington Larger Parish in the Shenandoah Valley of Virginia.

Eight communities and two counties comprise the Lexington Larger Parish. The communities are Lexington, Buena Vista, Fairfield, Brownsburg, Rockbridge Bath, Indian Rock, Buchanan, and Fincastle. Headquarters for the work —an eight-room parsonage and a modern, well-equipped office—is located in Lexington, Virginia, the largest town in the parish. In addition to local support, the parish is sponsored by the Washington Annual Conference, the Washington Conference of the Woman's Society of Christian Service, and two divisions of the Board of Missions—the Division of National Missions and the Woman's Division of Christian Service.

The larger parish idea is to give the town and country churches a more adequate leadership. Before the parish plan was inaugurated, many of the churches did not hold regular, scheduled services. Now service is held at Randolph Street Church, Lexington, twice every Sunday and at all other points twice a month, except Fincastle, where as yet they do not have a building. All the churches are fully organized and Sunday school is held every week in each church. Methodism's total program is promoted, including the observance of special days and events.

The use of a mobile unit is a new approach to this rural ministry. Lexington Larger Parish has the only one of its kind in The Methodist Church. Equipped, among other things, with an electric-motor organ, a gasoline generator, a mike transformer, sound and film projectors, screen, a record player, a tape recorder, microphones, and an amplifier, the mobile unit is being used to the fullest extent in many varied ways.

During the Christmastide, the pastor took the junior choir of the Lexington Randolph Street Church into every town and village within the boundaries of the parish to sing carols, amplified by the mobile unit. Through this means the pastor is enabled to hold religious services in slum areas, on street corners, and even in jail yards.

The sound film projector and the slide filmstrip projector both help to promote the religious and social life of the communities. A sound film is shown in each community once a month, and slides and filmstrips are used with classes and special groups.

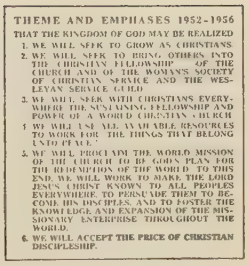
The success of the Larger Parish Plan lies in the development of local lay leadership. Lay leaders are being used, but they must be trained. A parish worker is needed. The Woman's Division is ready to support such a worker as soon as a qualified person is found.

The mobile unit, a new approach in ministering to rural communities, takes the church to the people.

CHART AND COMPASS

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*


THEME AND EMPHASES 1952-1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD.
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR THE THINGS THAT BELONG UNTO PEACE.
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD. TO THIS END WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD.
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.

Fitly Framed Together—Growing

A FIFTEENTH ANNIVERSARY REVIEW

Foreword

EVEN our title is not new. Those who have been with the Woman's Society of Christian Service from the beginning will remember both Spiritual Life and Promotion using these words from Ephesians. That which is obviously new is for the most part absent as we review these past fifteen years: what has come forth—and it is amazing in both quality and quantity, viewed as a growing whole—mostly had its seeds in the organization and program in 1940 and early subsequent years.

Beginnings

Where did it come from, this Woman's Society of Christian Service of ours, which plays so large a part in the lives of Methodist women, and in the missionary program of the Church around the world? Many present members were among the 1,135,000 Charter Members who by October of 1940 signed the roll of the newly organized Society. Most of them were women who had been members of the woman's societies of the three uniting branches of Methodism—experienced, enthusiastic. So quickly did they rally to the call that the M.M.M.—Million Member Movement—went over the top in the first month of the three designated for its promoting.

The missionaries, deaconesses, employed workers, nationals were those of the combined organizations; likewise the projects at home and abroad. The spirit of the combined effort from the beginning was "Not to destroy but to fulfill."

The lines of work and prescribed officers were a composite picture. The new magazine, THE METHODIST WOMAN, the first issue of which appeared in September, 1940, was successor to four former official publications.

The Purpose, being part of the Constitution of the new organization, was there from the beginning in 1940: it may be found on page 179 of the *First Annual Report.* It has become increasingly meaningful through the years, as talent and consecrated service have been poured out for its fulfillment.

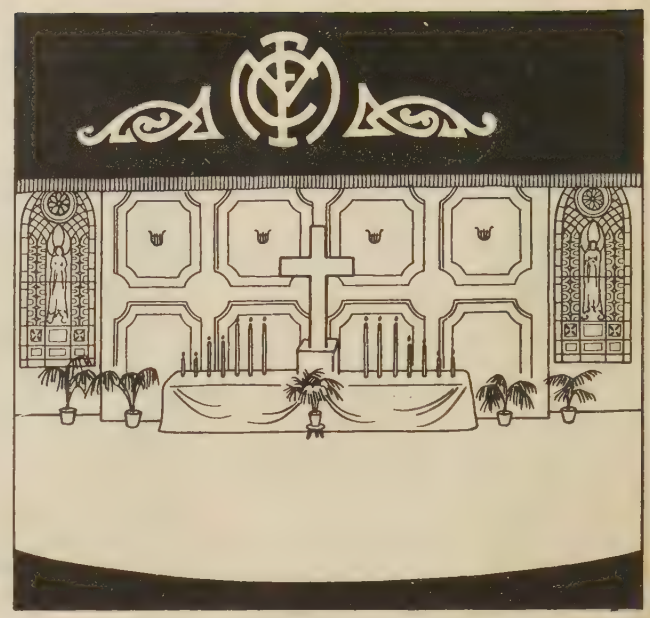
The Emblem of the Society, familiar through use in Woman's Division literature and available for a variety of purposes, developed shortly after the organization of the Society. The difficulty under which work was carried on during those years of wartime curtailments and shortages is apparent in the first notice about the forthcoming Emblem, in the November, 1941, issue of THE METHODIST WOMAN:

"The Emblem and Seal Committee of the Woman's Division of Christian Service has been working steadily upon having its design for an official emblem brought to a state of perfection for various uses. . . . It probably should be stated that the committee has been doing its work by correspondence, in order to save expenses incidental to travel and conferences. Patience will be necessary. . . ."

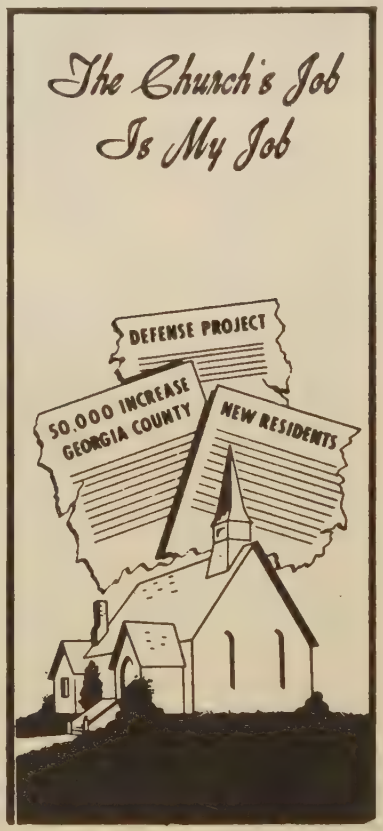
Our Purpose

The purpose of the Woman's Society of Christian Service shall be to unite all women of the church in Christian living and service; to help develop and support Christian work among women and children around the world; to develop the spiritual life; to study the needs of the world; to take part in such service activities as will strengthen the local church, improve civic, community, and world conditions. To this end this organization shall seek to enlist women, young people, and children in this Christian fellowship, and to secure funds for the activities in the local church and support of the work undertaken at home and abroad for the establishment of a world Christian community.

The various parts of the Emblem were — and are — significant. The laurel wreath is representative of victory. The triangle has universal significance as a Christian symbol, and in this connection expresses also the unity of the three church groups of Methodism from which the Woman's Society of Christian Service was formed; the threefold nature of the work of the Woman's Division; the symbol of our pledge to give our prayers, our service, and our gifts. The world and the cross are self-explanatory.



Background

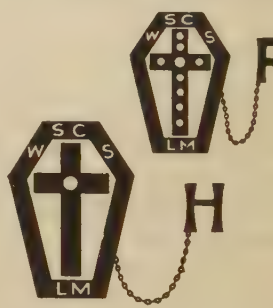


Clouds of war have hung low over these fifteen years, seen in review: destruction of life and property, evacuation of missionaries, moving of work, lack of communication. Moving populations everywhere, including the United States, where ministry to defense areas, to shifting populations, and to men and women in the armed forces, have received increasing stress. The unrest of the times has been reflected even in the lives of the children in Woman's Division institutions — innocent victims of disrupted homes and a highly secularized society.

Yet against this changing pattern, certain values stand unchanged. Putting "the spirit within the wheels" was an early emphasis of the Committee on Spiritual Life. Family Life Conferences have drawn representation from all parts of the country. Emphasis on children and youth as central in importance has been kept to the fore. Work among students on American campuses continues to be significant; also Christian home hospitality shared with students from overseas.

Growth

Growth has been steady: group action, even in the face of practical difficulties, undeterred. The First Assembly, held in Columbus, Ohio, in 1942, reported more than a thousand delegates, missionaries, and deaconesses registered, and two thousand visitors in addition. Each successive Assembly has shown an increase, with the Fourth Assembly at Milwaukee reporting a total registration of nearly six thousand. A Conference on Missions at Mid-Century, and regularly recurring national seminars, conferences, convocations, campus visitation, and visitation in the interest of increased membership have demonstrated the value of personal contact and group action. There is a new awareness

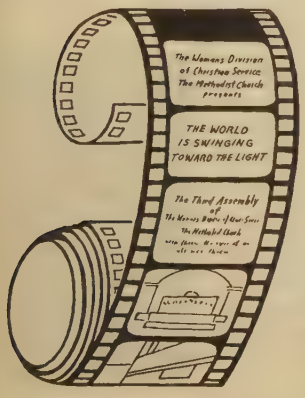


that the shut-in (that "golden link" member) can make a positive contribution to the program of both church and Society, in a number of ways.

Nor has the individual emphasis been lacking. Recognition through awarding of Special Memberships is a high point in many conferences. The value of the individual has been lifted up in yet another way, in the recent Treasure Hunt.

LEADERSHIP TRAINING for volunteer workers has been fostered from the start through Officers' Training Days and Educational Institutes, and subdistrict meetings have proved effective. For preparing its missionaries and deaconesses, the Woman's Division has two colleges for training Christian workers—National College at Kansas City, Missouri, and Scarritt College at Nashville, Tennessee.

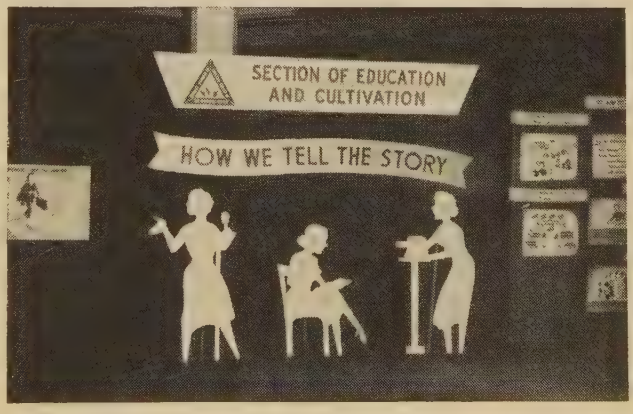
On the field, national leadership becomes increasingly the general pattern, with the missionaries serving rather as resource persons and general consultants. The Woman's Division has cooperated in the total church plan of bringing Crusade Scholars to this country for study and acquaintance, recognizing that such fellowship is a two-way process.



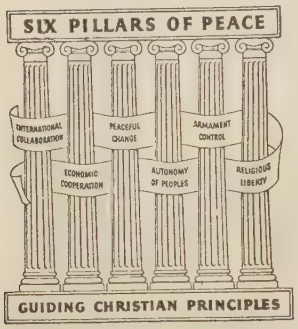
In METHODS AND TECHNIQUES. While, as already suggested, growth in most ways has been a matter of deepening and strengthening what was already inherent in the pattern, there is one area where it is more obviously new. This is in the field of audio-visual education. Two Kodachrome slide lectures on the work of the Woman's Division, with printed documentary text, were the first project in this area. In connection with the Advance program in the third quadrennium, a record was made for distribution — a message by the Woman's Division president, outlining the Advance program of the Division. The first filmstrip was made at the Third Assembly at Cleveland, in 1950. The Woman's Division now has an associate secretary of Visual Education, and cooperates in the total church output

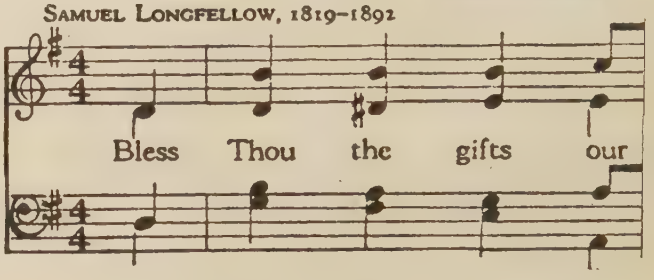
A veteran missionary
calls on a Methodist woman . . .
and all women . . .
TO REKINDLE THE GIFT
A color film presented by the
Woman's Division of Christian Service
to portray its missionary work

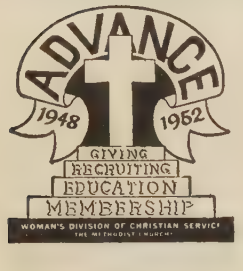
of slides, films, filmstrips, and participation in radio and television programs, as well as producing its own materials. The first Woman's Division film, "To Rekindle the Gift," had its premiere at the Fourth Assembly at Milwaukee.

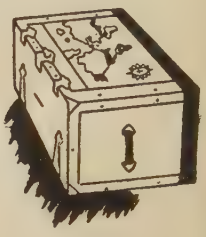


SYMBOLS AND THEMES have played their effective part. Each year's plans generally had a different emphasis: pillars of peace—open doors—keys. In the second quadrennium, 1944-48, the Woman's Division cooperated in large measure in the Crusade for Christ movement of the total church. In the third quadrennium, the Advance symbol with its four steps surmounted by the cross, became familiar. The fourth quadrennium has had its Chart and Compass, with its theme "That the Kingdom of God may be Realized."









Widening Fellowship

Growth is not an end in itself, it is a means to an end. In this case the goal is a widening fellowship, wide as the world. Emphasis has been from the start, and will naturally continue to be, on the outreach of the local Society and Guild: that every woman of the church shall have the opportunity of sharing. But these are not isolated units; they are part of an integrated all-church program, and fulfill their function only when they enrich the life and program of the total church. Likewise, the church is an integral part of the community, first in the word's immediate sense, then as related to a more Christian America, then extending its boundaries to the world. These fifteen years have seen a clearer focusing on these widening circles. The creation of the United Nations—the project of bringing Displaced Persons for relocation into our localities—participation in such movements as Religion in American Life—have all come within fifteen years. We are reminded of Alice in Wonderland's plaintive "But I can't *help* growing," and feel that we likewise have little choice in the matter, the difference being that in the main we are grateful for the pressures that make us grow.

Finally—a World Church. The Woman's Society of Christian Service was already eight years old when "Amsterdam" took place—that first meeting of the World Council of Churches. We *had* to grow when THE METHODIST WOMAN and WORLD OUTLOOK of that year made it all real to us. Gradually it moved into clear outline; and when 1954 brought "Evanston" within our own United States boundaries, we felt ourselves really a part. World peace we had recognized long before 1940 as a direct responsibility; with the coming into being of a World Council of Churches, added implementation for its accomplishment seemed at hand.

Fifteen years: not long, but fruitful in the measure of things done. Years of rich variety of personalities and prayers and possessions fitly framed together —and growing under a divine guiding Purpose, toward the end that the Kingdom of God may be realized in all the world and in the lives of all of us as individuals.

Information and Action

Dear Friends:

As these pages go to press there is a note of optimism in the air—new hope for ending the cold war, or at least new opportunities for negotiation. This may give us another chance to work with greater urgency for peace with justice throughout the world! *Communications should flow to Washington in a constant stream to the President, Secretary of State, and our own Senators and Representatives encouraging them to explore and use every good means to save the world from war!*

The month of June marks the observance of the tenth anniversary of the founding of the United Nations. At its April Executive Meeting the Woman's Division sent the President of the United States a message urging him to make the anniversary celebration in San Francisco a time for the United States to reaffirm in specific terms the objectives and commitments which this nation is seeking to help achieve through the United Nations. These include *human rights for all, disarmament* with the outlawing of nuclear weapons, channeling cooperative efforts of our government through the U.N., and full support of U.N. social and humanitarian work. *Why not check the action of the Eighty-fourth Congress on its appropriations to the U.N. and its agencies?*

You may wish also to review the pages of THE METHODIST WOMAN (June, 1955). It is time to begin specific plans for your fall *Citizenship Brunches* in preparation for the November elections!

The following pages in this issue of THE METHODIST WOMAN bring to you a suggested type of simple dramatization focused on *human rights.* You may want to begin now to plan for the observance of Human Rights Day on December 10, 1955. The following steps may add to the effectiveness of this observance in your church and community:

1. Call a meeting of your Committee on Christian Social Relations and Local Church Activities to plan your part in the observance. *Invite your minister to meet with you.* If your local church has a general committee on Social and Economic Relations and/or World Peace, why not seek to make this observance church-wide?

2. Plan exhibits and displays of materials in your church foyer and adult and youth church-school rooms. Secure a copy of *You Hold the Key* *—price 50 cents, and note especially the bibliography of resources. In addition order copies of the new methods book entitled *You —and Human Rights,* price 25 cents. (Order from The Conference Group of U. S. National Organizations, 45 East 65th Street, New York, N. Y.)

3. The *Five-Year Supplement* to *States' Laws on Race and Color* * is available, (price $2.00). You will want copies of this on display and for use as you prepare for Human Rights Day. Many of you have already placed copies of *States' Laws on Race and Color* * (price $4.00) in your local public and high school or college libraries. This supplement should now be secured for these libraries. In many places you may wish to place the book *and* the supplement in libraries where they will be used most.

4. This year 1955 has marked great progress at many spots throughout the nation toward the implementation of the Supreme Court ruling. A Human Rights Day observance may well prove a time when we can spearhead greater progress—not only in removing segregation barriers in education in our public schools, but also in our own churches and church agencies.

God grant that we may be "rooted and grounded in love" that generates the *will to act in Christ's name!*

Sincerely yours,
THELMA STEVENS
MARGARET R. BENDER
ETHEL L. WATKINS

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

Do You *and* Your Pastor Have the Following Resources?

1. *Evanston Speaks.** Price 50 cents.
   *Every Church and Evanston.** Price 50 cents.
2. "You—and Human Rights" (See listing on letter page).
3. Pamphlets from Southern Regional Council (Atlanta, Georgia) on Supreme Court ruling.

Why not plan with your pastor for church-wide conversation groups using these resources? Use also in your circle meetings and extra sessions of your Society and Guild.

Cooperate in community-wide discussions. KNOW YOUR COMMUNITY!

In Larger Freedom

A Pageant for Use in Celebrating Human Rights Day, December 10

Program Note: **Include on the program the statement that quotations are from the Universal Declaration of Human Rights [1] and from *States' Laws on Race and Color,** and *Supplement to States' Laws on Race and Color.**

Setting and Costuming: **Check with your librarian about suggestions as to costuming and customs in countries represented in pantomime or spot scenes.**

Reader **stands at lectern at right of stage. Spotlight is played upon him whenever he speaks. As other characters speak they are at different points on the darkened stage and are picked up by spotlight, unless directions indicate otherwise.**

READER *(shuffling a sheaf of newsprint—reads slowly):* Date line Human Rights Day, December 10, 1955—from Liberia, from Indonesia, from the U.S.A.—best just say date line *the World* on Human Rights Day. And it has a by-line, too—Report by man, special to the world—a progress report on man and human liberty. H'm, human liberty—that's an idea that's come marching down the centuries, sometimes being set upon by assassins and nearly put to death, sometimes tripping and falling into an unsuspected abyss, but always picking itself up and struggling on. Human liberty—that's an idea marching to the music of the fast beats of human hearts that suffer and yearn. It's come a long way, that idea of human liberty, but it still has a long way to go before it can give to man the protection under which he can stand erect—a sacred human personality living under conditions that permit him to reach his full stature and realize his full potentialities. Man and human liberty—heady, exciting words to say, but they mean a vast amount of history, past and present. It all began a long time ago.

1ST VOICE *(coming from the other side of the stage, out of the darkness):* "Now these are the judgments which thou shalt set before them. . . . Eye for eye, tooth for tooth, hand for hand, foot for foot. . . ."

READER: In Old Testament times men had progressed that far—the strict justice of retaliation.

2ND VOICE *(from darkened stage):* "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth. . . . But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

READER: An immeasurably important step in progress toward a world where human rights will be recognized as the standards by which we insure that man has the climate of love and respect for human personality in which he can develop to his fullest capacity! *(Ruffling his papers.)* That was a long time ago—it was the preface to today's report. Let's come a little closer to the present. Ah, here we are—December 10, 1948—seven years ago today.

(Spotlight picks up a curved dais on which sit three men at left center of stage. The central figure rises.)

VOICE OFF-STAGE *(reads from the Universal Declaration of Human Rights):* "Whereas the recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace for the world; whereas disregard for and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind . . ."

ANOTHER VOICE *(after a few moments of music off-stage):* "Whereas the peoples of the United Nations have in a charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women, and have determined to promote social progress and better standards of life in larger freedom . . ."

ANOTHER VOICE *(after several moments of music off-stage):* And now, therefore, the General Assembly proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms, and by progressive measures, national and international, to secure their universal and effective recognition and observance both among the peoples of the member states themselves and among the peoples of the territories under their jurisdiction." *(music)*

1ST VOICE: Argentina.

2ND VOICE *(answers):* Si. *(music)*

1ST VOICE: Belgium.

3RD VOICE *(answers):* Oui. *(music)*

1ST VOICE: Liberia.

4TH VOICE *(answers):* Yes. *(music)*

1ST VOICE: United States of America.

5TH VOICE *(answers):* Yes. *(music)*

1ST VOICE: Yugoslavia.

6TH VOICE *(answers): Da. (music rising to a crescendo)*

1ST VOICE: Fifty-one in favor, eight abstentions, none opposed. *(Music of triumph fades. Light is dimmed at this point and picks up another spot where four men are seated around a book-piled table, writing. One picks up a copy of the Universal Declaration.)*

VOICE OFF-STAGE: Here is what

[1] Universal Declaration of Human Rights. Available from American Association for the United Nations, 345 E. 46 St., New York, N. Y.

* *States' Laws on Race and Color* and *Supplement to States' Laws on Race and Color*—Literature Headquarters, 7820 Reading Rd., Cincinnati 37, Ohio; and Distributing Offices.

we want for the constitution of our new nation—the Universal Declaration of Human Rights—it's all here—the things that we have been trying to say for our Indonesian constitution—"All human beings are born free and equal in dignity and rights. They, endowed with reason and conscience, should act toward one another in a spirit of brotherhood. . . ." With words like these our new constitution will live forever in the hearts of a proud, free people. The United Nations brought us our liberty—now they have brought us a standard of human rights under which we can live. *(Light goes off. Out of the darkened stage at various points come voices.)*

1ST VOICE: I feel sure the wisest thing we can do is to include a large part of the Universal Declaration of Human Rights in the constitution of our new nation. The aspirations and the determination of our free India are well expressed in many of these words. Everyone has the right to recognition everywhere as a person before the law—all are equal before the law and are entitled without any discrimination to equal protection of the law. No one shall be subjected to arbitrary arrest, detention, or exile.

2ND VOICE *(from another point on darkened stage):* I feel that the move to revise our constitution is a wise one—and I have here a document which will be of much help to us as we make that revision—the Universal Declaration of Human Rights. Listen, this is one of the things that we must include in our new constitution. "No one shall be subjected to arbitrary interference with his privacy, family, home, or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks."

3RD VOICE *(speaking at another point on the darkened stage):* The times call for a revision of our constitution. I would like to suggest that we include in such a revised constitution quotations from the Universal Declaration of Human Rights—such a section as this would be particularly useful: "Everyone has the right to take part in the government of his country, directly or through freely chosen representatives. Everyone has the right of equal access to the public service in his country. The will of the people shall be the basis of the authority of the government."

4TH VOICE *(from darkened stage):* Mauni, do you see what I have here—it's a list of human rights made up by the United Nations. Listen to what it says here: "The will of the people shall be the basis of the authority of government *(the voice becomes hushed and tense and each word is read with great emphasis)* . . . this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures."

READER: Another important milestone in this progress toward the day when the will of God will be fulfilled for his children (when fifty-nine nations agreed upon those things which each could bring as the best of his thinking on human rights) because a dozen religious cultures translated expressions of their deep concern for brotherhood into concern for human rights—because Jew and Christian contributed ideas derived from their common belief in the Fatherhood of God—because representatives of many nations felt the inspiration for the protection of the rights of all and loving care for our brothers, that Jesus taught—because of these things the Declaration that was written represented the biggest step that mankind had yet taken.

And because this document which man had written was even more important than he realized, it immediately began to push him along with new vigor on his journey toward a world of human liberty. Everywhere things began to happen faster. And that was good because the inventions necessary to bring man closer physically were coming faster, too. Men could now look across the world and see what was happening—and every bit of progress anywhere lifted men's heads to new hope the world over. And every failure anywhere caused fear and distress for people across the world.

(Ruffling his papers again) The first free elections in Libya—the caste system in India legally ended—freedom in one place to change your religion—freedom in another to choose the type of education for your children—the right to an education becoming something that people can see within their grasp, in a dozen countries that had never dreamed such a thing possible! *(Spotlight on figures of a pitiful man, woman, and child who show the effects of poverty, illness, and fear in their appearance and postures)*

1ST FIGURE: No matter what anyone said, I always knew that the United States believed in human rights.

2ND FIGURE: Of course they did. No one who knew what they taught at the Christian Mission Center could doubt that—those people were Americans and they loved us.

3RD FIGURE: And how good they were to us there—such love—

1ST FIGURE: Yes, it was good to see how the people who had been afraid to believe in the United States began to hope again for help from its strong leadership when they heard those words of the Supreme Court decision: "We conclude that in the field of public-school education the doctrine of separate but equal, has no place . . . to separate them from others of similar age and qualifications simply because of their race generates a feeling of inferiority as to their status in the community and may affect their hearts and minds in a way unlikely ever to be undone."

2ND FIGURE: Words like that from the United States help to relieve our fears and to push us along here where the struggle is so much harder and we have so much farther to go.

READER: Scenes like these have date lines from Africa, from Asia, from the Far East and the Near East, from South America, and the

islands of the Pacific. Now for a date line U.S.A. since so many eyes seem to be looking that way, sometimes with pride and sometimes with a little disillusionment, but always with hope. There are two interesting documents included here—*States' Laws on Race and Color* printed in 1950 and the *Supplement to States' Laws on Race and Color,* printed in 1955. State laws, over the years, have set up some rules that seem very strange and some that are reassuring. Let's listen as the pages speak.

(Voices pick up from various positions on the darkened stage.)

1ST VOICE: "All coal mines operated in this state shall, by partition or other means in the discretion of the state mine inspector, maintain separate wash houses for whites and blacks."

2ND VOICE: "If any person shall by means of any writing, drawing, or printed matter, or by any sign, token, such as delivery of matches or bundles of switches or other things, seek to intimidate, threaten, or alarm any person—he shall be deemed guilty of a felony."

3RD VOICE: "All persons, companies, or corporations operating any street-car line in any city of the first class—be, and they are hereby required, to operate separate cars or to separate white and colored passengers in cars operated for both."

4TH VOICE: "Foreigners of the white race, or of African descent, eligible to become citizens of the United States under the naturalization laws thereof, while bona fide residents of this state, shall have the same rights in respect to the acquisition, possession, enjoyment, transmission and inheritance of all property, other than real estate, as native-born citizens."

READER *(turning pages again):* It is important to look at the Supplement to this—is it less discouraging in terms of meeting the ideals by which we live?—less frightening in terms of how we are measuring up to the great hopes the rest of the world holds for us? *(Voices once again pick up from darkened stage)*

1ST VOICE: Tennessee-American University, Memphis, will admit *all* regardless of race, color, or religion. Parochial schools, Nashville and Davidson County, plan full integration by fall.

2ND VOICE: Texas—*all* Catholics to be admitted to parochial schools in San Antonio, regardless of color, race, or poverty.

3RD VOICE: Virginia — white churches in Danville welcome Negro worshipers.

1ST VOICE: West Virginia—state colleges opened doors to qualified students.

4TH VOICE: Practically all graduate schools now admit some members of minority groups.

READER: A record of five years of progress, with many encouraging things to report but a record, too, that shows a long way that we must travel before we can know that we are not disappointing the hopes of any of the people who look to us for example and leadership—that we are stirring no doubts of our full sincerity in the mind of anyone. *(Ruffles papers again.)* It seemed a long history of progress to me when I first looked at that date line —Human Rights Day, 1955. It doesn't look so long now—only a decade ago such a thing as a Human Rights Day celebrated in almost fifty countries would have seemed an impossible dream.

(Spotlight picks up five scenes in rapid succession in which a speaker is addressing a group. Only the speaker is visible in each case. No words are spoken in any of these flashes, the action is only pantomimed. The READER *speaks as each scene appears.)*

READER: Celebrating Human Rights Day in Indonesia — in Burma—in Pakistan—in India—in Chile—*(he pauses a moment as the stage is darkened again following the last of the spotlighted pantomimes)* December 10, 1955. I find myself eager to read *that* date line —the world, Human Rights Day, December 10, 1956—How far along shall we be then?

Fall UN Seminar

TIME: September 26-28, 1955

PLACE: New York, N. Y.

This Seminar was jointly planned and sponsored by the Board of World Peace and the Woman's Division of Christian Service. *The total attendance is limited to sixty persons.*

Who is eligible to attend?

1. *"Teams"* of three to five persons from local churches—possibly including youth, men, and women.

2. Individuals with possible channels for follow-up! Men, women, or youth!

Why not rush your application to the Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York 11, N. Y., *at once!*

P.S.: Before coming to the Seminar, you may wish to read the following which are available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices:

NEW STUDY TEXT: *To Combine Our Efforts for Lasting Peace.* Price 65 cents.

A Christian's Primer of the United Nations. Price 25 cents.

A Christian's Primer of Technical Assistance and Land Reform. Price 35 cents.

Plowshares and Pruning Hooks. Price 50 cents.

"Love Made Visible"

A WESLEYAN SERVICE GUILD WORSHIP SERVICE

Submitted by Dorothy Jean Furnish, *Chairman Spiritual Life, Nebraska Conference, Wesleyan Service Guild*

CALL TO WORSHIP:

"O young and fearless Prophet,
we need Thy Presence here,
Amid our pride and glory to see
Thy face appear;
Once more to hear Thy challenge
above our noisy day,
Again to lead us forward along
God's holy way." [1]

RESPONSIVE READING:

Leader: "You work that you may keep pace with the earth and the soul of the earth.

Group: "For to be idle is to become a stranger unto the seasons, and to step out of life's procession, that marches in majesty and proud submission toward the infinite.

Leader: "When you work you are a flute through whose heart the whispering of the hours turns to music.

Group: "Which of you would be a reed, dumb and silent, when all else sings together in unison?

Leader: "Always you have been told that work is a curse and labor a misfortune.

Group: "But I say to you that when you work you fulfill a part of earth's furthest dream. . . .

Leader: "Work is love made visible.

"And if you cannot work with love but only with distaste, it is better that you should leave your work and sit at the gate of the temple and take alms of those who work with joy. . . .

Group: "And if you sing though as angels, and love not the singing, you muffle man's ears to the voices of the day and the voices of the night. . . .

Leader: "And all work is empty save when there is love;

"And when you work with love you bind yourself to yourself, and to one another, and to God." [2]

MEDITATION AND PRAYER

DIRECTED MEDITATION BY LEADER:

More and more we are realizing that Christianity must touch every area of our life, and so we stress that all of the work which we do must be "Christian vocation." But as we pause in a moment of silent meditation, let us think particularly of our work in the Wesleyan Service Guild . . . *(with bowed heads)*

think of the joy of service that is ours; think of that problem in our Guild . . . a problem which seems to have no solution; think of the most gratifying experience you have had in Guild work . . . the sense of achievement, the sharing of a joy, the Christian fellowship.

PRAYER BY LEADER:

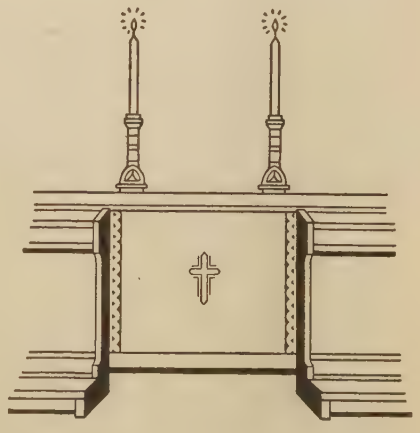
Almighty and eternal God, out of a noisy day we come to seek Thy face. We lay before Thee this night our joys and our sorrows . . . nothing would we hide from Thee. We confess that, more than we would like, our thoughts are centered in ourselves. Help us to center them in Thee. We confess that we become impatient with those who work beside us. Help us not to be the cause of another's impatience. We offer unto Thee our disillusionments, our frustrations, our tensions, our resentments, and our indifference. Take them, we beseech Thee, and out of them create hearts that understand, and spirits attuned to Thee and sensitive to Thy will. This we ask in the name of Jesus of Nazareth, the Master Workman. Amen.

GUILD HYMN
(Tune "Finlandia")

**This is my song, O God of all the nations,
A song of peace for lands afar, and mine;
This is my home, the country where my heart is,
This is my hope, my dream, my faith, my shrine.
But other hearts in other lands are beating
With hopes and dreams and faith the same as mine.**

**My country's skies are bluer than the ocean,
And sunlight beams on clover leaf and pine;
But other lands have sunlight, too, and clover,
And skies are sometimes ocean-blue as mine.
Oh, hear my song, thou God of all the nations,
A song of peace for other lands and mine.**

**This is my prayer, O Lord of all earth's kingdoms,
Thy kingdom come; on earth Thy will be done.
Let Christ be lifted up till all men serve Him,
And hearts united learn to live as one.
Oh, hear my prayer, thou God of all the nations,
Myself I give Thee; let Thy will be done.**



[1] *The Methodist Hymnal*, Hymn No. 266, verse 5. Words copyright 1935 by S. Ralph Harlow. Used by permission.

[2] Reprinted from *The Prophet* by Kahlil Gibran with permission of the publisher, Alfred A. Knopf, Inc. Copyright 1923 by Kahlil Gibran; renewal copyright 1951 by Administrators C.T.A. of Kahlil Gibran Estate, and Mary G. Gibran.

A VISIT TO MOTHERS' MEMORIAL CENTER

By LILLIAN A. JOHNSON

IF YOU get there early enough in the morning—about seven o'clock or so—you may see the first child arrive at Mothers' Memorial Center. From 7:30 A.M. on, you will see the children coming in—little ones, big ones, ranging in age from two and a half to twelve years. At eight forty-five, the school children leave to go to the public school.

A nursery school is maintained at Mothers' Memorial Center for preschool children. You will love to visit in this nursery school, where well-trained teachers help the children learn to live together, and to gain a sense of orderliness and security. It is much easier for children to get an idea of God's love and care when they live day by day in such an atmosphere.

At noon the school children come back for a well-balanced meal. After the children have returned to school, and while the smaller ones are having their rest period, you have lunch with the staff. When the boys and girls return to the center after school, they have a "snack" before starting their afternoon activities, which include Bible classes, handcrafts, Brownies, Cubs, club meetings, Girl and Boy Scouts. The boys go to the YMCA each Friday for swimming and other recreational activities.

Mothers' Memorial Center, now housed in a two-story remodeled dwelling, had its origin in a kindergarten which was held in Friendship Home, a residence hall for young women. Actually, the kindergarten was held only half a day, but mothers were continually asking that their children might stay for the afternoon, since they had "business" to which to attend. Upon investigation, it was found that these mothers were working, and that they considered this afternoon care a solution to their problem of trying to find someone to look after their children. Thus, Mother's Memorial Center came into being. It is supervised and supported by the Woman's Division of Christian Service, with Miss Lucile Holliday as its director. It was set up mainly to care for children of working mothers, but those whose mothers are not employed may be accepted upon the recommendation of certain agencies and clinics. Also, some children are accepted upon the request of parents who can offer convincing evidence that their children need the kind of guidance that the program of Mothers' Memorial Center offers.

A fee is charged, based on the family income, with a minimum set at $1.25 a week. Parents understand that an adjustment will be made in times of emergency, and that the fee will be increased when the family income increases.

Nursing service and health care are under the supervision of a Public Health nurse and the Health Department of Cincinnati. Periodic medical examinations are made at the center, with referrals to clinics or the family doctor when further treatment is recommended.

Clubs and classes are conducted to fit the needs and to satisfy the desires of children, youth, and adults. Many mothers look forward to their activities, especially to the Mothers' Club meeting held once a month. This is a club primarily for mothers of the children of Mothers' Memorial Center, but others who wish help in child guidance are welcome to attend. There are also opportunities for mothers to learn skills, such as sewing and other handwork. Both children and adults often receive first lessons on how to elect officers, how to conduct a meeting, how to be responsible members of a group, and how to make decisions and choices. The program at Mothers' Memorial Center helps them develop a sense of values in intergroup relationships, dependability, and leadership.

Since Mothers' Memorial Center has but a small staff of workers, it depends largely upon its volunteers. For instance, mothers give leadership in the Cubs and Brownies, students enrolled in certain education courses in Teachers' College give service in cooperation with the Central Volunteer Bureau of Cincinnati, a Wesleyan Service Guild member teaches a class in sewing, and a public school teacher is scoutmaster.

Miss Holliday has done an excellent piece of work in connection with Mothers' Memorial Center. She is well known in social agencies and religious circles in Cincinnati, and people living in the vicinity of the center give her much of the credit for its influence in that community. She is a member of the Pre-School Education Council under the University of Cincinnati, and of the Day Care Section of the Council of Social Agencies.

There is a connecting door between Mothers' Memorial Center and Friendship House, a residence hall, where some of the staff of the center live. On the other side is Calvary Church. Miss Dorothy Campbell, a U.S.-2, works with teen-agers both at the church and in Mothers' Memorial Center.

You are invited to step into both the church and Friendship House when you visit the center, for these three have a close relationship.

We hope that you have enjoyed your visit, and that you will come again. (Next time for *real.*)

Girls of Mothers' Memorial Center, Cincinnati, Ohio, waiting to go to day camp.

Chairmen of Lines of Work

There have been many questions as to the functions of chairmen of lines of work in the Wesleyan Service Guild. For a "starter" we make these suggestions, using the *conference* chairman as an example:

1. Be informed, using the following as sources of information:

a. Chairman of corresponding line of work of the jurisdiction Guild.

b. Conference secretary of corresponding line of work in the Woman's Society of Christian Service and her committee.

c. Literature: newspapers, secular and church magazines and other publications; handbooks, particularly the one for that line of work and the *Wesleyan Service Guild Handbook,* which outlines the duties of each chairman and her committee.

d. Conferences and other meetings applying to the particular line of work and to the work of the Wesleyan Service Guild in general.

2. Be a member of

a. Conference Wesleyan Service Guild Standing Committee.

b. Conference committees of the Woman's Society of Christian Service when there is designated Guild representation (as on the Christian Social Relations and Local Church Activities Committee).

3. Give suggestions to district chairmen and channel information to them.

4. Work into the conference program of the Guild through the conference Guild standing committee, with special responsibility for that line of work in the Guild Weekend program.

5. Get evaluations from district secretaries' reports, which have questions on each line of work and on which the district secretaries give the summary of reports received from units.

Guild Special Interests

Because the School of Nursing at the Methodist Hospital in Nadiad is a part of the Guild Special Interest in Public Health and Nursing Education in India and Africa, Guild members will be particularly interested in this excerpt from a letter written by Myrtle and Pearl Precise, two of our missionaries:

"Myrtle was appointed as associate director in the new School of Nursing. As reported before our last furlough, our School of Nursing in Butler Memorial Hospital, Baroda, was closed to be reorganized in the Methodist Hospital here where general nursing could be given, and thus receive government recognition. Our graduates will therefore become qualified as registered nurses.

"We have a nice new home for the girls, complete with library, recreation, class and demonstration rooms, diet kitchen and dining rooms. The chapel is simple but conducive to worship and is used daily. The dormitory accommodating two girls in a room is much appreciated by the students. The boys live in quarters at the hospital. The school is only in its second year so the classes are small. It is coeducational and both boys and girls share the home for classes, dining, recreation, and worship. This new venture is working well. The entrance requirement is high-school graduation."

Letters to Units

Within the standing Committee of the Wesleyan Service Guild are members-at-large who serve as chairmen of lines of work within the Guild program. At the last meeting these chairmen worked with their subcommittees, bringing in findings which were then brought to the entire standing Committee. As these findings were discussed it was thought that it would be valuable to have them sent to all units, with the hope that chairmen of lines of work in the conference, district, and units would use the information as a guide in their work.

The findings have been sent out in letter form from the Guild office to the jurisdiction secretaries, to be channeled through conference and district officers to the units. By this time your unit should have received letters from the chairmen of Spiritual Life, Christian Social Relations and Local Church Activities, Missionary Education and Service, Supply Work, Status of Women, and from the secretary of Promotion. If you have not received them, please notify the Guild office at once.

GUILD WOMAN OF THE MONTH

Charlie Preston

Dr. Louise Branscomb of Birmingham was born in Alabama, her father having been the late Dr. L. C. Branscomb, one of the state's outstanding Methodist ministers. She is a physician-surgeon, specializing in gynecology. She received her M.D. degree at Johns Hopkins, had special studies in England and Ireland, and interned in Woman's Hospital of Maryland and in Philadelphia Woman's Hospital. In Franklin Square Hospital, Baltimore, Maryland, she was resident in gynecology and obstetrics.

Dr. Branscomb has served as physician to the State Training School for Girls, Chalkville, Alabama, and as a member of the teaching staff of the Medical College of Alabama. She was surgeon for the United States Public Health Service in 1944-1945. With the UNRRA, she worked in North Africa, Italy, and Greece, and assisted and substituted for the Professor of Gynecology, Christian Medical College, Vellore, India, where she had teaching and clinical responsibility from June to October, 1954. Now she has resumed her practice in Birmingham.

Being one of the organizers and later the president of the Wesleyan Service Guild of First Methodist Church, Birmingham, is only one of the many ways in which she has served in the local church. For several years she was one of the stewards on the official board of First Church. Shortly after becoming a member of McCoy Methodist Church in 1952, she was asked to serve on the official board.

Of the Guild she says, "It has provided a group with which I can study and work in an intimate way toward fitting action to Christian ideals."

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

SUGGESTIONS FOR TEACHING INDIAN AMERICANS

By LOUISE HEFLIN KNAPP[1]

THIS theme involves far more than studying a so-called minority group. It forces attention back upon those major issues with which individuals and churches must grapple in giving realistic expression to their professed ideals of Christian citizenship and fellowship. "Why," some will ask, "must we stop and read about the Indian Americans, one of the smallest numerical groups in our population?" The answer is simple and very reasonable. If we cannot make possible for the Indian American the things we say we are striving for in our world today, then they are impossible of achievement with any other group.

This study gives us a living picture of Indian Americans today. They have problems, limitations, and frustrations, but also they are a people who have rich gifts to share. Some think of them as a small group in a faraway territory. Others associate them only with our early American settlers. Many, when taking cross-country trips, have seen Indians amid their jewelry and other handcrafts.

In *The Gift Is Rich,** our main supplementary book for this study, E. Russell Carter points out that the little group of New England settlers would not have survived without the help of the Indians. We shall learn that today they are a real part of our American life. Comparatively only a small group in number, they probably have suffered more than any other American group. Their influence today is indicative of the amazing power of a few among many.

In this study we must arouse in our classes a Christian commitment to eliminate from the life of Indian Americans those elements which deface the picture—extreme poverty, disease, illiteracy, ignorance, and public apathy to these conditions. Read *Sagebrush Surgeon** by Florence Crannell Means as an example of steps being taken toward this end. As a result of this study we shall see that Indians have made great contributions to American culture—in medicine, art, music, and crafts. Indeed in many ways we find they have deeply influenced the total pattern of life in America.

The text, *Within Two Worlds** by David M. Cory, gives us among other things the story of the economic life, educational interests, health problems, and relationships to our government. Along with *Sagebrush Surgeon* the text shows us what Protestantism is doing to help these neighbors, and ends with the interesting story of an Indian American soldier as told by Louisa Shotwell.

*The Guide** by Alice Maloney gives us detailed suggestions for worship programs and for planning the study in the class periods. If you do not already have the free leaflet, *Study and Action,* 1955-1956,* be sure to order a copy immediately so that you may have further suggestions for the study and for action following study.

In the center of the June issue of THE METHODIST WOMAN you will find the materials for this study listed. Also you will find in the same issue on pages 10-13 information concerning the Woman's Division work among the Indians, particularly those which have been assigned as recipients of gifts following your study.

The filmstrip, *Strangers in Their Own Land,*[2] shows the struggle of an Indian American family to find their place in a modern city. This is in full color. Seventy-five frames with reading script, price $5.00.[2] Another is a twenty-nine-minute color film for adults, *Song of the Shining Mountains.*[2] This portrays the disintegration and eventual salvation of an Indian American college youth returning to a reservation.

Not so heartening is the story found in the February 18 issue of *Collier's,* "Spirit of Cochise." For further help note the cover and the article in the May issue of WORLD OUTLOOK, "The Orient and the American Indian," and in the May issue of *Holiday,* "Dakota."

The amount of study which we can do in this course is only a beginning compared to what there is to know on this fascinating subject, but it will serve to touch off your interest. At the end of the course we hope you at least will begin to feel a great deal closer than you do at present to your friend and fellow Christian, the Indian American.

DECORATIONS FOR YOUR STUDY COURSES

A packet of colorful accessories related to the theme, "Indian Americans," is available from Indianapolis. Puzzlemats, luncheon napkins, miniature moccasins, and a totem pole of cardboard are included. Also there is an Indian Version of the twenty-third Psalm, and suggestions for use of the materials.

Puzzlemats and accessories for use with the theme, "The Christian Mission in a Revolutionary World," also are available. Included in these materials are bright napkins, international cutouts, flags, et cetera.

The price of a packet with complete materials for ten persons is $1.98 for the Indian packet, and $2.10 for the World Mission packet. Additional packets cost 60 cents each. An order of 50 puzzlemats and 50 napkins is $3.50.

Order only from The Wright Studio, 5335 Ohmer Avenue, Indianapolis 19, Indiana. A 35-cent handling charge will be added unless full payment is made in advance.

[1] Mrs. Louise Heflin Knapp was elected assistant to the secretary of Missionary Education in January to succeed Miss Grace Gatewood. See the April issue of *The Methodist Woman,* page 8.

[2] Order from The Methodist Publishing House serving your territory.

* Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

WHEN BILL AND HIS FRIENDS WENT TO COLLEGE

By MRS. T. OTTO NALL, *Member Standing Committee on Student Work*

DURING the summer months the secretary of Student Work has heavy responsibilities. The following true incidents will tell us what these college students feel they are:

"When I went to college it was just like transplanting a tender plant from a greenhouse to a windy, rough hillside," said Bill, a sophomore at Wesleyan. The college students at Grace Methodist Church were having a bull session with the senior MYF group, who were getting ready to go away to school or to jobs in the city.

"In our church and community everyone thinks pretty much alike about God, immortality, and what is right and wrong," continued tall, black-eyed Bill. "But when I went to Wesleyan I found that other students who were church members and called themselves Christians had very different standards of conduct from mine. When I took the Bible and religious education courses I found that the professors did not always agree.

"At first I was confused and bewildered. I gave up going to church. I quit praying. And I almost discarded my religion. I knew something was lacking. I was unhappy and I did not know why.

"Then one day the director of Religious Life came to call on me. He said, 'The secretary of Student Work in your home church, Mrs. Hoover, has sent me this blue card. She says that you were very active in the MYF. We'd love to have you come to the MSM next Sunday night.'

"I went simply because I could not fail Mrs. Hoover and my church back home. That night the group were discussing the topic, 'I Believe.' I found that other students were having the same difficulty I was having in adjusting to the varying ideas about religion.

"In the next morning's mail I received from our church here at home the weekly church bulletin and a year's subscription to *motive*. I read them carefully. They helped to answer some of my questions and made me feel the need of church. I decided to attend. Somehow, church had a new meaning for me. I realized that Methodism is a great Christian fellowship. I felt just as near to God in the college church as I had at home. I suddenly realized that my unhappiness was due to my forgetting God. During the sermon I thought a lot. I prayed, too. It was just as if I had opened a door. Christ was welcoming me back home again. Since then the faith of my childhood has grown deeper and broadened. It is keeping pace with my widening intellect."

"That's what college should do for you," put in blond, blue-eyed Doris, who was a senior at State. "If it hadn't been for Mrs. Hoover and the church, I wouldn't be at college. Mrs. Hoover felt I should go on to school instead of clerking in Dad's store.

"She believed in me and talked with Rev. Mr. Thompson about me. He helped me get a Methodist Student Loan. With that help and by working for my board and room, I am able to finish college. Dad is so proud of me, and he helps what little he can. You know my mother's long illness was so expensive.

"It seemed just when I was the most discouraged, Mrs. Hoover would send me a box of cookies, just like my mother would have if she had lived," concluded Doris.

"And what's more," put in athlete Al, the counselor of the group, "when I finished college last year, Mrs. Hoover and the minister helped me get the coaching job in Fillmore High."

"Our church is just like your own family," added red-haired Harry who had lived with his aged grandmother after his parents' divorce. "It inspires you to go to college, and helps you find the right school. The church follows you to college, giving you the balance wheel to keep you going in the right direction."

"But all churches are not like yours," put in Hans, a foreign student who was visiting Bill during vacation. "I see many students who say they are Christians, yet they do many things I could not do as a Christian. They forget the church and they forget God."

"That's because their church back home forgets them," put in Doris.

"What is the church supposed to do?" asked Hans.

Then Al explained, "In the Woman's Society of Christian Service each church is supposed to have a secretary of Student Work. When the young people go away to college or to another community to work, she is supposed to contact the church nearest them, and help them to get established in a church away from home. But her duties and responsibilities do not end there. She should write to these young people, encourage them, and help them feel that the church at home is believing in them and is back of them in all their needs."

"I see," said Hans. "If the home church forgets, the student may forget, too."

SPIRITUAL LIFE CULTIVATION

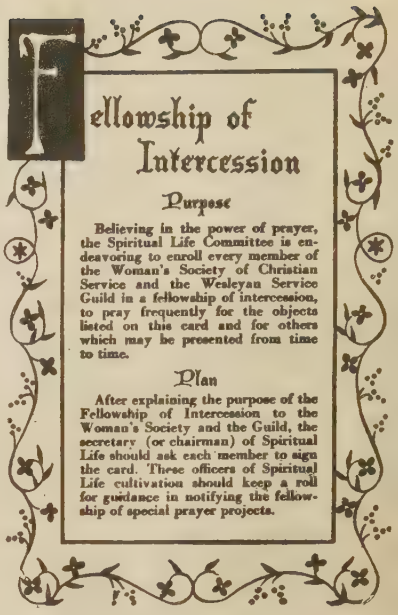
The enrollment of women in the Fellowship of Intercession and preparation for the Week of Prayer and Self-Denial are two September activities suggested for secretaries of Spiritual Life in the Calendar of Activities which appeared in the May issue of THE METHODIST WOMAN.

Mrs. Arthur Loberg, secretary of Spiritual Life of the North Central Jurisdiction, has been especially interested in the Fellowship of Intercession. She has made some fine suggestions for you in a letter written to Mary. (*You* are Mary!)

In the September issue, Mrs. J. W. Payne, a member of the Woman's Division on the Standing Committee on Spiritual Life, will challenge us with a "magnificent adventure" as we go into the Week of Prayer and Self-Denial.

These are very important activities for the early fall days. Do make plans for your women and enlist them to help make these great adventures into Christian living and growth.

MRS. J. W. BUNCH
Chairman, Standing Committee on Spiritual Life


Fellowship of Intercession
Purpose
Believing in the power of prayer, the Spiritual Life Committee is endeavoring to enroll every member of the Woman's Society of Christian Service and the Wesleyan Service Guild in a fellowship of intercession, to pray frequently for the objects listed on this card and for others which may be presented from time to time.
Plan
After explaining the purpose of the Fellowship of Intercession to the Woman's Society and the Guild, the secretary (or chairman) of Spiritual Life should ask each member to sign the card. These officers of Spiritual Life cultivation should keep a roll for guidance in notifying the fellowship of special prayer projects.

FELLOWSHIP OF INTERCESSION

Dear Mary,

I am so glad to hear of your interest in the Fellowship of Intercession, for I feel that prayer is one of "the greatest sources of untapped power in the world today." The following suggestions may remind you of other things to do in your Woman's Society:

1. Ask the secretary of Literature and Publications to order at once enough of the Fellowship of Intercession cards for every member of your Woman's Society of Christian Service and the Wesleyan Service Guild, as well as shut-ins. These cards are free for postage from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

2. Ask your president for ten minutes in the September meeting to present the importance and the challenge of the Fellowship.

3. At the Septemer meeting, read the card through with the women and give them an opportunity to sign. After the cards have been presented, appoint an enthusiastic member of your Committee on Spiritual Life to make this her sole responsibility.

4. If agreeable to the Committee on Program (of which, of course, you are a member), close the October meeting with a worship service. This might be a simple Candlelight Service of dedication for the signers of the cards.

5. Assign the following duties to the chairman in charge of the Fellowship:

   a. Present cards to every circle and to the shut-ins.
   b. Ask someone in each circle to be responsible for the Fellowship of Intercession in her circle and for reporting new members each month to the chairman.
   c. Give each circle additional objects for prayer as they arise—needs in the local church, in the nation, in the world. If your church is a small one without circles, the chairman may contact intercessors by card, telephone, and at general meetings. A knowledge of individual and world needs will add to the dimensions of your prayer life.
   d. Call each circle secretary monthly for the number of new members. Each quarter give the secretary of Spiritual Life in the Society the number enrolled at the beginning of the quarter, plus new members gained during the quarter. This total will be the number enrolled at the beginning of the next quarter.

6. Action. There are unlimited possibilities, including neighborhood prayer groups, breakfast or luncheon meetings for employed women, service to those who are ill.

I am sure that each one enrolled not only will be helping others, but will find her own life richly blessed. Jesus said to Peter, "I have prayed for thee, that thy faith fail not. . . ." (Luke 22:32) With such an example can we do less?

Prayerfully yours,

VIVIAN ALICE LOBERG

The Second Convocation for Deaconesses

(Continued from page 7)

again," sang the Fisk University choir. It was evident that the days together had brought a deepening of faith, an enlarging of vision, a strengthening of purpose, and an increasing sense of dedication to the task of making Christ known to all people.

The success of the convocation was due not only to the persons who participated in the program but also to the many members of West End Woman's Society of Christian Service, the Nashville District and the Tennessee Conference, who gave untiringly of themselves, opened their homes, and entertained the visitors so cordially. To them the deaconesses offer expressions of deepest gratitude.

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

THE METHODIST WOMAN, $1.00 per year. Combination with WORLD OUTLOOK, $2.30. Please send change of address at least four weeks before moving. Enclose label from THE METHODIST WOMAN with old address.

VISION AND VITAMINS

This playlet was written by Ouida Yonkman of Fort Lauderdale, Florida, in accordance with the suggestion for January in the Calendar of Activities for secretaries of Literature and Publications in the May, 1954, issue of THE METHODIST WOMAN: "Write an original skit for securing subscriptions." It was presented at the Park Temple Church at Fort Lauderdale and Mrs. Yonkman writes: "A number of subscriptions was secured."

Characters:

Claire—a new member of the Woman's Society
Judy—a member of long standing
Mrs. Van Dusen—a reactivated member

***Place:* Sidewalk in any town**

(CLAIRE, *in deep thought, with purse in hand, slowly enters from left.* JUDY, *purse in hand, follows* CLAIRE.)

JUDY *(calls):* Claire! *(No answer.)*

JUDY *(louder):* Claire!! *(No answer.)*

JUDY *(still louder):* Claire!!!

CLAIRE *(turning toward* JUDY): Oh, hi!

JUDY: What in the world are you thinking of?

CLAIRE: Want to know? I was thinking *about* the world.

JUDY: Oh, the mess it's in, with all this talk about the cold war? That is depressing. Let's change the subject. *(She takes a paper from her purse.)* Look! Here's a list of refreshments for our canasta party. You're coming, aren't you?

CLAIRE: No, Judy, I won't have time. I have a new vision and am trying to get my sense of values straight.

JUDY: *Now,* what's on your mind?

CLAIRE: Well, I'll tell you. The other day in the church library I glanced through THE METHODIST WOMAN and the WORLD OUTLOOK and *they* are on my mind. I'm on my way to take a combination subscription to both magazines. Our secretary of Literature and Publications lives just around the corner.

JUDY: I took both magazines for two years and never read them. I just didn't have time. Why, I belong to a club and a lodge, besides the Woman's Society and the church. Then, too, dollars come hard these days.

CLAIRE: Are you telling *me?* But what did you do with your magazines? I should like to read them.

JUDY: Oh, I took them to old Mrs. Van Dusen when she was sick. She had plenty of time to read.

CLAIRE: Is she related to that active, pretty Mrs. Van Dusen?

JUDY: The same woman, honey! Come to think of it, she has changed. I can't imagine what happened to her.

CLAIRE: You don't mean it?

JUDY: Yes, I do. Believe me, I'm going to see her doctor. He must have some powerful vitamins.

CLAIRE *(starting to go):* Well, I'm going to see our secretary of Literature and Publications. *(They both start off stage but are met by* MRS. VAN DUSEN *with her arms full of magazines.)*

CLAIRE and JUDY *(together):* How do you do, Mrs. Van Dusen! How are you?

MRS. VAN DUSEN: Just wonderful!

JUDY: Confidentially, Mrs. Van Dusen, would you mind telling me what kind of vitamins your doctor gave you? I need a tonic.

MRS. VAN DUSEN: Well, the best tonic I had came from these magazines you gave me, Judy. I can never thank you enough. From them I've caught a new vision.

JUDY *(perplexed):* What are you talking about, anyway?

MRS. VAN DUSEN: Why, after reading these magazines, I realized that in spite of chaos there are forces of good in the world, and the Woman's Society of Christian Service is an important builder.

CLAIRE: Yes, I read in our magazines that Methodist women have work in twenty-nine countries and that our missionaries are really ambassadors for peace, for they are carrying on a fourfold ministry including education, evangelism, social work, and medical service. Now, our Lord's prayer, "Thy Kingdom come, thy will be done on earth," has a new meaning, doesn't it, Mrs. Van Dusen?

MRS. VAN DUSEN: Yes, that's right.

JUDY *(still perplexed):* I don't understand you two. Where are you taking those old magazines I gave you, Mrs. Van Dusen?

MRS. VAN DUSEN: Why, to my doctor! He is going to give them to his wife and others. He said that with his vitamins and my vision he could make many of his patients into new women. He believes that without vision a nation, a world, or an individual will perish.

CLAIRE: I believe that, too *(starting to leave),* but I must run along to see our magazine secretary.

JUDY *(starting after her):* Wait! I'll go along and renew my combination subscription to THE METHODIST WOMAN and WORLD OUTLOOK and this time I'll read and think about the contents.

CLAIRE, JUDY, and MRS. VAN DUSEN *(all sing, led by* CLAIRE):

THE METHODIST WOMAN's worthy
And the WORLD OUTLOOK, too;
They both are our own magazines,
So let's all take the two.

Workshops for Program Planning

By MRS. C. L. YANCY

IMMEDIATELY after taking office as vice-president of the Memphis District Woman's Society of Christian Service, I was deluged with questions from local vice-presidents, such as: How does one organize a Committee on Program? When should it meet? How is the yearbook planned? How do we use the Program Books? How can we get our local women to take part in the program?

To meet this need for guidance and help I decided to have a Program-Planning Workshop for the forty-four vice-presidents in the district. It was held in the early fall of 1952. The response was almost one hundred per cent. The meeting was a success because everyone was eager to do a better job.

The vice-presidents requested a similar workshop for the following January to which all members of the Committee on Program were invited. This meeting, because of numbers, had to be set up on a subdistrict basis. Since that first meeting we have held two workshops yearly in each subdistrict.

The planning is done by the district officers who represent officers of the local Committees on Program. Other conference and district officers have shown their interest by assisting in the planning and attending as resource persons.

A letter is sent out by the district vice-president several weeks in advance. Those who expect to attend are urged to study the program materials and be prepared to share in the planning. They bring pencils, notebooks, and all program materials.

The vice-president of the hostess Society secures a committee to prepare and serve a light lunch at a nominal cost. Other committees register the guests, prepare name tags, and arrange the room for the meeting. We work around tables which are placed in groups. All members of the local committee are free to attend the workshop.

The meetings are kept informal, with moments of worship along with work and study and good fellowship throughout the day. In the opening period, a general discussion is held on program planning with the *Handbook for Vice-Presidents* as the textbook. It is an essential tool for all members of the committee.

Following the discussion the assembly divides into groups. In the fall workshops there are seven groups—one for each of the monthly programs from August through February, and one for the Week of Prayer and Self-Denial. In the winter workshops five groups plan the monthly programs, March through July, and one plans a circle program. Leaders of the groups in the fall meeting are usually district officers. In the winter workshops local vice-presidents lead the groups, and district officers serve as resource persons. Supplementary materials suggested in the Program Book are made available by the district secretary of Literature and Publications.

Each group acts as a local Committee on Program, although it is made up of members from various Societies in attendance. In planning the programs, each group takes into consideration every phase such as: publicity, materials to be ordered, length of the program, worship, techniques or methods to be used in presentation, discussions about activities to follow, the committee meeting of the leaders and others who will present the program. The group demonstrates how members of the Committee on Program can work together to develop a worth-while program, unifying all phases of the Society by each one offering suggestions on how to effectively use information directly related to her office.

There is always a sharing period for the entire group. Questions are asked and suggestions offered. During this period an effort is made to show how each month's program and each study are parts of a well-planned theme for the year in our Woman's Society of Christian Service. Special days and those that are related to the total church program also enter into the review.

It is not our purpose to do the planning for the local Societies, but rather to learn the work of the Committee on Program. We have felt that the fellowship, the sharing of ideas by women from various-sized churches, with concentrated study and work together help us do better planning in our local committee. Moreover, those who are in the workshops become aware of the fact that the programs and studies, together with the special days, serve to interpret the purpose of the Woman's Society of Christian Service to the total membership and lead to intelligent, positive action. Now we feel that we could not get along without subdistrict workshops.

Methodist Television Ministry

1. Pilot program of THE WAY, new half-hour dramatic series, is completed. Film is available for conference-wide meetings without cost from: Radio and Film Commission, Attention: R. H. Woodburn, 1525 McGavock Street, Nashville 3, Tennessee. Phone 42-3561.

2. Sound filmstrip on the Methodist Television Ministry will be given to each district superintendent who requests it, for use in district and subdistrict meetings, and in local churches.

3. Scripts of other programs of THE WAY series are in process. Filming must be done this summer to put the series on the air in January, 1956.

4. TV Fund is gaining momentum. Local Woman's Society of Christian Service members can stimulate their churches to contribute generously to this World Service Special, to complete both the 1954-1955 and 1955-1956 goals as soon as possible.

5. THE PASTOR TV series of fifteen-minute programs is being scheduled on new stations each week for a six-months' run. The Woman's Division of Christian Service provided the content and production cost of one of these, A QUESTION OF LIFE.

In Memoriam

Miss Mary Monnett Thomas of Cincinnati, Ohio, passed away on February 7, 1955. She was born in 1868, the daughter of a Methodist minister in the Ohio Conference.

After Miss Thomas had spent some years as a primary teacher, she heard of the need for workers in China. In 1904 she sailed to China under the Cincinnati Branch of the Woman's Foreign Missionary Society, and until 1907 served in Fukien. Miss Thomas spent three years in Japan teaching in Kwassui Jo Gakko in Nagasaki, and in 1915 was appointed principal of the Bible Woman's Training School at Sienyu, Fukien, China. Because of health reasons she did not return to China after her furlough in 1927, but spent much of her time during the next few years itinerating for the Woman's Foreign Missionary Society.

In 1933 she entered the Bethesda Home in Cincinnati where she remained until her death.

Miss Henrietta Perry Robbins died February 10, 1955, in Freehold, New Jersey, at the age of eighty-three. She was born in Northport, Long Island, New York, on October 27, 1871, and attended school there. Later she graduated from the Union Missionary Institute in Brooklyn, New York.

She sailed for the field on October 7, 1902, and was appointed to Pyeng Yang, Korea, where she served in educational and evangelistic work until her retirement in 1937.

In her earlier years in Korea she had charge of the evangelistic work and day schools for the district. These included the day school in Pyeng Yang from which she graduated the first class of girls from any school in Korea. Later her work resulted in the opening of the New Jersey Conference Training School, which graduated Bible women.

Deaconess Katherine A. Blackburn passed away at the Chelsea Methodist Home, Chelsea, Michigan, on March 6, 1955. She was 89 years of age. Miss Blackburn was consecrated a deaconess in 1895 following her two-year training period in the Detroit Deaconess Home. She served in the Detroit Conference until 1933 when she retired.

Deaconess Bertha L. McCreight passed away at her home in San Jose, California, on April 7, 1955, at the age of 81 years. Miss McCreight completed her deaconess training at the Kansas City National Training School in 1920. She served for three years in the Erie and Troy Conferences and for eight years in the California Conference.

Deaconess Viola Rider Fry, a guest at the Methodist Home, Tyrone, Pennsylvania, since 1936, passed away at the age of 89 years on April 8, 1955. Miss Fry was graduated from the Episcopal Hospital School of Nursing in Philadelphia in 1893, and was consecrated a deaconess in 1907. In addition to her nursing career, Miss Fry served Simpson Methodist Episcopal Church, Altoona, Pennsylvania, as pastor's assistant and as a Travelers' Aid Worker in Central Station, Cincinnati. She was retired in 1921.

Deaconess Elizabeth Hutcherson was graduated from Central Wesleyan College, Warrenton, Missouri, in 1920. She began teaching at Dorcas Institute, Cincinnati, Ohio, in 1926. In 1934, Miss Hutcherson became head of the occupational therapy department of Bethesda Hospital, Cincinnati, and was serving in that capacity when she became ill in January. Miss Hutcherson passed away at Bethesda Hospital on March 24, 1955.

Deaconess Mary J. Kistler was graduated from the New York Deaconess Training School, New York City, in 1909. She began her deaconess work as a student in 1908 as parish visitor in Beekman Hill Methodist Church, New York City, and was consecrated in the New York East Conference in 1910. From 1913-1940, Miss Kistler served as parish visitor at St. James Methodist Episcopal Church. She became assistant superintendent of the New York Deaconess Home in 1940 and was retired in January, 1945, spending her years of retirement at Bancroft-Taylor Home, Ocean Grove, New Jersey. Following a lingering illness she passed away in the Methodist Hospital, Brooklyn, on April 18, 1955.

Deaconess Cora A. Cole died on May 12, 1955, as a result of a stroke at Robincroft Rest Home, Pasadena, California, where she resided. Miss Cole was graduated from the Kansas City National Training School, Kansas City, Missouri, in 1913, and was consecrated in the Detroit Conference in 1914. The greater part of her thirty-five years of active service was spent in parish work. In 1941 Miss Cole became superintendent of the Deaconess Home in Portland, Oregon. She served the Baltimore Deaconess Home and Esther Hall, Salt Lake City, Utah, in the same capacity. Miss Cole was a member of the staff of Robincroft Rest Home before her retirement in 1950.

Miss Kate E. Hart, a retired deaconess, passed away on May 19, 1955, at Bancroft-Taylor Rest Home, Ocean Grove, New Jersey. She was graduated from the New York Deaconess Training School in 1905. Miss Hart served as a parish deaconess in New York City, as assistant superintendent at the Methodist Rest Home, Cannondale, Connecticut, and at the New York Deaconess Home, under the New York Deaconess Association. After thirty-six years of active service, she retired in 1936 and went to Bancroft-Taylor Rest Home in 1941.

Missions

ON THE SCREEN

By ELIZABETH MARCHANT

Secretary of Visual Education

When you show the proper audio-visual production with your study program, you make missions come alive for your group! Listed below are films, filmstrips, and records that are recommended to supplement the current mission studies.[1]

THE CHRISTIAN MISSION IN A REVOLUTIONARY WORLD

MOVIE FILMS

In the Face of Jeopardy—Exciting color film featuring a Malayan tin miner who learns the meaning of Christianity from his Chinese servant, then discovers the contribution of Christian missions to the people in this area of revolutionary activity. Produced by Missions Visualized for the Broadcasting and Film Commission. Color rental, $12.00; black-and-white, $8.00.

Ming May of Malaya—Color film showing Ming May, a teen-age girl who is typical of Malayan Chinese, resettled in new villages by the government. Through the strong Methodist Youth Fellowship, she finds friends, a faith, and help to attend Trinity College. Methodist work in Malaya is pictured. Produced by Missions Visualized. Rental, $8.00.

India, Crucible of Freedom—Portrays missionary work in India. Produced to help commemorate the Centennial of Methodism in India in 1956. 30 minutes. Rental, $8.00.

FILMSTRIPS

Christian Roots in Southeast Asia—Color and sound filmstrip. Schools, new villages, community projects, and refugee camps supported by Methodist women are pictured in these areas of revolutionary activity. Narration on 78 r.p.m. or 33⅓ r.p.m. records. Sale, $11.00; rental, $2.50.

Study in Sari and Salwar—Features Woman's Division work in India and Pakistan, with emphasis on larger opportunities for women through the contribution of Christians. Good for the church-wide study, *South of the Himalayas*. 18 minutes. 78 r.p.m. or 33⅓ r.p.m. records. Sale, $10.00; rental, $2.50.

INDIAN AMERICANS

MOVIE FILM

The Song of the Shining Mountains—An Indian youth returning from college faces typical problems when he reaches the reservation. The church's concern for him and his family is demonstrated by a missionary-in-training. 28 minutes. Produced by Alan Shilin Productions for B.F.C. Color rental, $12.00; black-and-white, $8.00.

FILMSTRIP

Missions Follow the Indian Trail—Features Woman's Division work among American Indians—Navajo, Cherokee, Dulac, Odana, Ponca, and Cookson Hills Projects shown. Color and sound filmstrip. 78 r.p.m. or 33⅓ r.p.m. records available. Sale, $11.00; rental, $2.50.

AN INTRODUCTION TO FIVE SPIRITUAL CLASSICS

(Note: No audio-visuals have been discovered to illustrate this study.)

TO COMBINE OUR EFFORTS FOR LASTING PEACE

No Longer Strangers—Color filmstrip with script, outlining the opportunities and responsibilities of Methodist women to combine efforts to achieve a lasting peace. For sale only, $4.00. Order from the Department of Christian Social Relations, Woman's Division, 150 Fifth Avenue, New York 11, N. Y.

We Seek Peace—A filmstrip produced by the Radio and Film Commission for the Board of World Peace to furnish resources for the study of the meaning of peace, the United Nations, and Universal Disarmament. After September 1, order from The Methodist Publishing House serving your territory. Sale price, $10.00.

SPECIAL ITEMS

MOVIE FILMS

A Question of Life—Film produced for the second series of "The Pastor" on TV. Presents the story of a college student who wants to become a missionary but her parents are firmly opposed to this career choice. Rental, $4.00. Thirteen minutes long.

To Rekindle the Gift—Woman's Division program and projects are dramatically pictured, with emphasis on medical, educational, evangelistic, and rural work. Alan Shilin Production. 30 minutes long. Rental, $10.00. Color.

Sound of a Stone—Color film telling the story of a young schoolteacher who is falsely accused of subversive activities. Produced by the Board of Social and Economic Relations of The Methodist Church. Color rental, $10.00; black-and-white, $6.00. 28 minutes.

FILMSTRIPS

Adventures in Service—Sound and color filmstrip. Presents the occupations open to deaconesses in The Methodist Church, and the need for many more deaconesses. 78 or 33⅓ r.p.m. records available. 18 minutes long. Sale, $8.00; rental, $2.50.

Full Measure for Childhood—A comprehensive view of the work of the Woman's Division in behalf of children. Wide variety of projects shown. Black-and-white. 18 minutes. Two 78 r.p.m. records. Sale price, $10.00; rental, $2.50.

Needed: Your Time and Talent—Presents Wesleyan Service Guild activities, special interests, and opportunities for service through membership. Color. Showing time 16 minutes. 78 r.p.m. or 33⅓ r.p.m. records. Sale, $10.00; rental, $2.50.

Methodist Women World-wide Friends—Color filmstrip. Presents purpose of World Federation and shows activities of many member units. Emphasizes participation of work of the church through women's groups around the world. Approximately 18 minutes long. 78 r.p.m. or 33⅓ r.p.m. records. Sale, $11.00; rental, $2.50.

RECORDS

A Christian Message From a Communist Prison—15-minute talk on 33⅓ r.p.m. record by T. Janet Surdam and Luella Koether, China missionaries. Sale, $2.50. Order from office of Elizabeth Marchant, 150 Fifth Avenue. New York 11, N. Y.

Sacred Songs by Evelyn McGarrity. 33⅓ r.p.m. record. Fine for worship services. Sale, $3.00. Order from office of Elizabeth Marchant.

METHODIST TV MINISTRY

Watch the TV listing in your local papers for the times when Methodist TV Ministry programs will be broadcast in your area.

THE WAY is a new half-hour dramatic series interpreting important Christian principles. It is produced by the Radio and Film Commission.

THE PASTOR is a series of fifteen-minutes programs starring Dr. Robert E. Goodrich, Jr., in a counseling situation.

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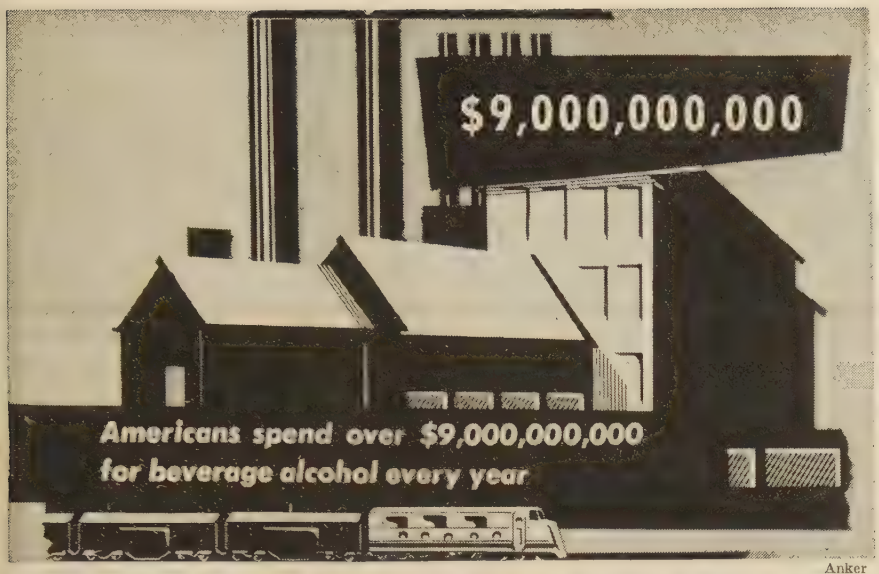
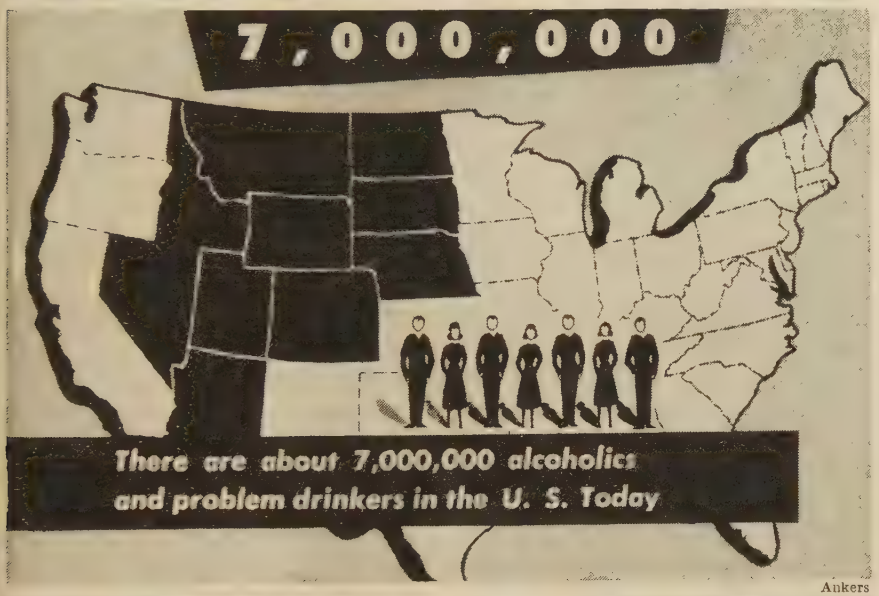
[1] All audio-visuals on this page may be ordered from The Methodist Publishing House serving your territory, unless otherwise stated.

NOTE: An invaluable catalog of audio-visual materials is the *Audio Visual Resource Guide*, published by the Division of Christian Education of the National Council, 79 East Adams Street, Chicago 3, Illinois. Upon payment of an annual fee, any church or individual may hold membership in the National Council of Churches' Visual Education Fellowship (apply to address listed just above).



Anker



Ankers

Ankers

Something New . . .

A TEMPERANCE FILM

METHODISM'S new and "different" temperance film is part of the educational program carried on by the Board of Temperance. Beamed to youth and young adults, the $125,000 motion picture will demonstrate ways in which Christians can meet social pressures to drink, without compromising their convictions and yet without being antisocial.

The Board of Temperance hopes to have the new picture ready for use in local churches this fall if sufficient funds are secured. Work on the script has been going forward for nearly a year. Young people and local pastors as well as representatives of nearly every general agency of the church have had a hand in its preparation. The Woman's Division is one of the cooperating agencies, having contributed $5,000 to the initial cost.

It is expected that Methodist women will watch for the release date and make wide use of the film.

Top: **The American people spend more on alcoholic beverages each year than on milk and dairy products, bakery goods, all advertising, motion pictures, or soft drinks. According to Department of Commerce statistics, the annual liquor and beer bill runs three times the amount given to *all* religious and welfare activities.**

Center: **The number of alcoholics and problem drinkers in the United States today is greater than the combined population of ten of our Western states. Alcoholism is now the nation's number two health problem, second only to heart disease. In ten years the number of alcoholics in America has increased nearly 50 per cent according to World Health Organization studies. The new temperance film is designed as a preventive measure, to reach youth before they get into trouble with alcohol.**

Bottom: **Beverage alcohol has become a major problem in our society. The new temperance motion picture is designed to give young people intelligent answers to alcohol pressures. In a free-drink culture, Methodist youth need a sound reply to the question, "Why not have a beer?"**

HYMN: "This Is My Father's World" (*The Methodist Hymnal,* No. 72).

SCRIPTURE: 1 Corinthians 13: 1-13.

CONVERSATION ON THE SPIRITUAL CLASSICS: Presentation written by MRS. DONALD STRUCHEN.

Setting: Two women arranging garden flowers in vases discuss the Spiritual Classics as they work.

PHYLLIS: These purple gladioli are the most beautiful flowers in your entire garden. Truly it is a miracle how anything so breathtaking could grow from a tiny bulb but "God moves in a mysterious way His wonders to perform."

OPAL: Yes, He does, and I always feel so close to Him when I work in my garden, helping in my own small way to assist the growth. Sometimes I wish it were as easy for me to understand and follow His plan as it seems to be for these flowers.

PHYLLIS: Remember what our pastor read the other day. I keep repeating that sentence, "One does not grow holy all at once." That encourages me, doesn't it you? Brother Lawrence also wrote that "we must know before we can love. In order to know God, we must often think of Him." How many times I forget to remember!

OPAL: The language in the Spiritual Classics is so beautiful. I recall the saying of George Fox that "While God is out where the morning stars sing together, He is also as close to us as the breath we breathe."

PHYLLIS: It is something like that which gives me a crossbar to stand upon when I have it in my heart to seek, but get so busy with my daily routine that I do not take time "to be still and know."

OPAL: Growing in God's pattern is not easy. I have always been glad that amid all the household activities which Martha carried out each day, she could pause long enough for the Master himself to talk with her about eternal life. These little pansies from my garden are lovely by themselves or along with other flowers. In unhurried quietness according to the pattern God has for them, they have grown. I hope I can do as much. It takes all kinds of patterns and all kinds of arrangements to make a garden and a Kingdom, doesn't it?

PHYLLIS: And all kinds to make the Blessed Community of believers about which Thomas Kelly writes. Isn't that a beautiful idea? I believe I shall never forget it. I want to belong.

OPAL: But how can we know where we stand within the Blessed Community? I suppose we must be able to gauge ourselves by how conscious we are of the world about us, how far we can project ourselves to help another, how much we are giving of ourselves, and how deeply we can give ourselves to that which we believe.

PHYLLIS: I always feel I am growing when I begin to wrap myself within a new coat of concern; that is when I find myself really concerned about somebody else.

OPAL: Growing spiritually is almost as if little lights begin to come on until they are swinging within us in one great arc. Our study of these Spiritual Classics has made me see that down through the centuries spiritual life grows within each person. It is not inherited; each seeker comes to God alone, yet there is a universality in the experience. All of us seek the same goal, pass through many of the same dark valleys and scale the same mountains.

PHYLLIS *(throwing away a weed that is entangled with the flowers):* Isn't it a shame that weeds have to come into all this beauty? If allowed to get a start they inevitably choke out some of the life. *(Pause.)* Saying that reminds me of the crosses we carry that seem to choke the spark of life within us. I was glad I had an assignment to report from the *Imitation of Christ* concerning crosses. I remember the words of the author, Thomas à Kempis, "Lo, in the cross standeth all things and there is none other way to life and to very inward peace but the way of the holy cross."

OPAL: Wasn't it John Bunyan who said, "In times of affliction, we commonly meet with the sweetest experiences of the love of God"? I believe I have grown as we've stood here talking. Sharing our experiences as friends heightens what I already have felt and challenges me toward greater expectations in my spiritual life. *(The women sit down and the soloist steps forward.)*

SOLO: "My God and I" or the Prayer Hymn: "My God, I Thank Thee" (*The Methodist Hymnal,* No. 9).

PRAYER.

Program Suggestions:

I. *Day of Rejoicing.* If your Society did not observe a Day of Rejoicing, have such a program using the suggestions found on page 22 of the May issue, first column.

II. *Geography Quiz.* On pages 19 and 43 are small cuts of the forty-eight states. Score the group on these questions: How many states can you identify? How many states can you name where we have home missionary projects? Can you name all these in your own state?

III. *Travel Quiz.* What would you have seen or whom would you have met in—

1. **Laredo, Texas**
2. **Umtali, Southern Rhodesia**
3. **Nashville, Tennessee**
4. **Albuquerque, New Mexico**
5. **Rosario Tala, Argentina**
6. **Columbia, South Carolina**
7. **Seattle, Washington**
8. **Manila, Philippines**
9. **Cincinnati, Ohio (two answers)**
10. **Nadiad, India**
11. **San Francisco, California**
12. **Porto Alegre, Brazil**
13. **Tokyo, Japan**
14. **Mathiston, Mississippi**
15. **Houston, Texas**
16. **Rangoon, Burma**
17. **Misenheimer, North Carolina**
18. **Birmingham, Alabama**

Women are People

By HOWARD ELMO SHORT

IT HAS been a man's world for a long time. It is a little hard to give up. Nevertheless a distinguished anthropologist said recently that women are superior to men. In these days when survival is a common subject of discussion, we hear the same man saying that, on the whole, women are better equipped to survive than men. Apparently, the fact that women have an average age span six years longer than men is not due to the fact that men work harder, as we had assumed.

For nineteen centuries, man has been admitting, little by little, woman's place in the world. In our own country the pace of recognition was increased phenomenally when we entered World War I. Women began to work in factories. And production increased! There has been no stopping them. Fifty-three women have served in the United States Congress. The Treasurer of the United States is a woman. During World War II women went to war, and one branch of the armed forces was headed by a woman already distinguished as a college president.

We have said that there has been no stopping them, but churchmen have perhaps tried hardest to stop them. Where top-level administrative and policy-making positions have gone to women in business, industry, the military, and in local, state, and national governments, precious few similar positions in the Church have been given up by the men. In the local church, many a man has announced decisions from the pew and from the pulpit which were predicated on the assumption that the women would do the work.

The ecumenical encounter, as we like to call it, has forced Christians to give new thought to our disunity as churches. It has not been hard to find the Scripture passages regarding the one Church. It has been much harder to comprehend any way in which the wholeness of the Church can be restored. But we have discovered one thing: wholeness involves more than reunion of the segments of the Church which exist under hundreds of names, insurmountable as that problem may appear. Wholeness also will demand, among other matters, a solution of the man-woman relationship in the church as "first-class and second-class" members. "There is neither male nor female; for you are all one in Christ Jesus." (R.S.V. Galatians 3:28) That's what Paul said! Yet, Matthew 19:4 and Mark 10:6 have Jesus reiterating Genesis 1:27 that, "God made them male and female." Since Jesus was talking about marriage, this seems to be faint proof that He was trying to separate them into two classes when they became Christians. Furthermore, Jesus went on to say that "the two shall become one" in marriage. In the Church we remain "two," and it is a highly improbable exegesis that cites this text as proof that men should decide what the function of women should be in the Church.

Disposing of this text does not satisfy the biblical exegete on the subject. Thought and writing on the matter of woman's place in the Church is divided between the theological approach and sociological explanation. Without attempting to rule out one and adopt the other exclusively, the Church of our generation certainly will have to struggle with the question: Just how shall we understand the scriptural references to women? Are they all to be taken "literally" as a blueprint for building our church life, or must we ferret out the basic teaching from the setting which mirrors the sociological pattern of the first century?

As early as 1895, the Rev. Peter Z. Easton settled the issue in a pamphlet entitled, "Does Woman Represent God?" It took him twenty pages to say that the answer is "No"! His thesis was that, "Woman does not represent God, never has and never will," and that the doctrine of woman's rights is "the complete embodiment of Satanic malice and malignity." Of course he found Scripture to prove his conclusion.

For over a hundred years now, we have known the basic questions to ask in the historical study of the Bible. We can never learn the answer to the question, "What does this text mean?" if we ask it first. Always the first questions to ask are the "W" questions: Who wrote this, to whom did he write, and why? What was the condition under which it was written, and what was the situation of those to whom it was written? Such an approach to the search for the biblical answer to the place of women in the Churches makes the best possible use of both biblical theology and sociology.

Starting from this point of view, to conclude that "it is shameful for a woman to speak in church" (R.S.V., 1 Corinthians 14:35) in the twentieth century would be as untrue to the New Testament as to interpret verse 26 in this passage to mean that men could not worship together unless "each one has a hymn, a lesson, a revelation, a tongue, or an interpretation" (R.S.V.). Yet, some are saying that we must deal with Leviticus 15 and decide whether an "unclean" woman should handle holy things. To read this chapter as Christian "law," without an attempt to relate its teaching to the social situation of those for whom it was Hebrew law, seems to be throwing all reason out of the window prior to opening the Bible.

It seems reasonable to conclude that no proper theological interpre-

tation of the place of women in the Church can be reached, except as the biblical passages are interpreted in the light of the day in which they were written. Having decided to study the matter that way, one would conclude that the Bible teaches that women are capable of the same sins and the same virtues as men. The Ananias and the Sapphira, and Aquila and Priscilla incidents indicate that a Christian woman is equally responsible with her husband for Christian service. As a matter of fact, the experiences of the resurrection morn indicate that women are sometimes more sensitive to truth than men.

But what about "specifics"? Even if the modern church should grant all that has been said so far, and assume the equality of men and women in the sight of God, this would not settle the questions that are being widely discussed by men and women in the church today. What specific functions can be safely intrusted to women? By all means, the raising of a considerable portion of the budget is their "duty." Certainly they ought to teach in the church school. We know a congregation that needed a church-school teacher and only a woman was qualified and available. She was permitted to do so by the elders on the ground that the Scriptures teach that a woman must keep silent "in church," and say nothing about Sunday school!

There are also other places where they can "serve." Why? Is this where the Bible puts them or is this where men and social custom put them?

We must try to answer. Many men think that many women just want recognition. The trouble is quite the converse; many women are quite satisfied with the status quo. It could be that both are wrong. It could be that bond and free, Jew and Greek, *male* and *female* are actually all one in Christ. It could be that God's will for woman is the same as his will for man—absolute devotion to service. It could be that most of the limitations of service that men and women together have conspired to place upon women are human and not divine decisions. It could be that women are people, and that their place in the Church is to be determined upon individual ability, consecration, and willingness—and that sex has nothing to do with it.

Suggestion for a Status of Women Program

THIS program, called "Who's That?" or something similar, is based on television quiz programs. The panel tries to guess the names of various women who have contributed in some way to bettering the status of women, such as Susan B. Anthony, Clara Barton, Madame Pandit, Clare Boothe Luce.

To carry out the program, select four well-informed women to serve as the panel, and some man with presence and a sense of humor to be the master of ceremonies. Arrange the stage as much like a television program as possible, with a table for the panel, a smaller one with two chairs for the master of ceremonies and the "mystery guest," and microphones if you need them. Six or seven mystery guests are sufficient, but it is well to select twice as many names to be guessed, since a rehearsal is essential if things are to go smoothly. The names used at the rehearsal must, of course, be different from the ones used at the real performancce. Those used at the final performance should be printed distinctly on large cards that can be shown to the audience without the panel seeing them.

It is a good idea to give each of the women serving as a mystery guest a card with full information about the person she is representing—dates, nationality, family items, achievements. These mystery guests need answer only "Yes" or "No," but need to be sure of their answers. They may, however, and probably will, consult with the master of ceremonies.

Rules for playing may be varied. A simple way is to let each member of the panel ask questions until she gets "No" for an answer, when the next one has a chance.

A prize, such as a new dollar bill to go into the organization treasury when a name is guessed, adds to the entertainment. A "commercial," telling about the organization in the flowery terms familiar to television audiences, is another idea.

—Mrs. Marjorie Hillis Roulston
Chairman, Status of Women,
Christ Church, New York, N. Y.

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Conducted Tour and Visitation

The following letter will be sent to each local secretary of Literature and Publications on August 1:

DEAR SECRETARY,

Haven't you always wanted to travel? Wouldn't you consider it a wonderful privilege to be the personal conductor of a tour to twenty-nine countries? The price of the tour? Unbelievable, but true—two dollars and thirty cents ($2.30). Each month through the pages of THE METHODIST WOMAN and WORLD OUTLOOK you will visit various projects in which your Woman's Division has work.

The first two weeks in October visit the homes of the members of your Woman's Society who are not subscribers to the missionary magazines of the church. Suggest the idea to your prospect that this prolonged trip will last twelve months and that each month you will visit various countries and see pictures of the work, as well as hear from the mouths of our workers, first-hand, true stories of the people of these countries.

The remainder of the month cooperate in the church-wide visitation of your Commission on Missions, as you endeavor to secure subscriptions to WORLD OUTLOOK ($1.50) or combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK ($2.30). All combination subscriptions received throughout the entire month may be counted on the quota of your Woman's Society toward the award.

The enclosed ticket helps you tell of the countries in which we have work. You will use the top of the ticket to report to your *district secretary of Literature and Publications* the size of your society and the number of new combination subscriptions. The bottom of the ticket is perforated in sections, so you may tear off a unit to leave with each new subscriber. This will serve as her receipt and also lists the countries in which the Woman's Division has work which will be of interest to your new subscribers.

All new combination subscriptions must be sent to either the office of THE METHODIST WOMAN, 7820 Reading Road, Cincinnati 37, Ohio, or WORLD OUTLOOK, 150 Fifth Avenue, New York 11, New York, on or before December 1. This will enable the subscriber to receive her first issue of each magazine beginning with the January issue.

To the society across the country, in each of the following classes, which secures the most new combination subscriptions at $2.30, we will award a free combination subscription.

1. The Society under 25 members.
2. The Society under 50 but over 25 members.
3. The Society under 100 but over 50 members.
4. The Society over 100 members.

Report on the enclosed yellow subscription order blank all new combination subscriptions and send to the Circulation Department of either address.

Immediately following the visitation, report your success in this drive using the top part of your ticket, carefully filling out each item, the size of your Woman's Society membership and your new combination subscriptions, to your district secretary of Literature and Publications by November 15, so that she may in turn report to her conference secretary toward the award.

A lovely banner will be given to the district, the conference, and the jurisdiction in the United States, which secures the most combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK during the month of October. Wouldn't you like to help your district and conference win this award?

My sincere appreciation to you for your interest in the literature and magazines of the Woman's Division of Christian Service. Yours is an office of paramount importance, for as you accept and execute the duties of your office faithfully you undergird and strengthen the work of your Woman's Society of Christian Service.

Enclosed find a new *Catalogue* as well as various pieces of promotional material for the carrying forward of our October plan.

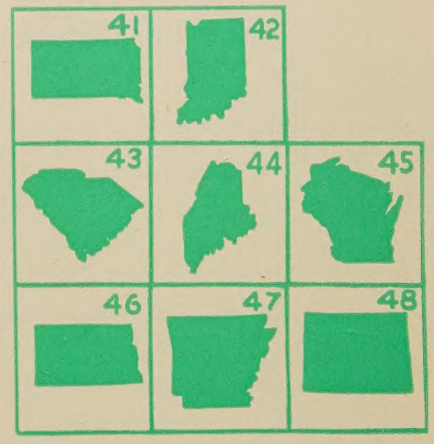
Your careful cooperation is sincerely anticipated and deeply appreciated.

Cordially yours,

—MRS. C. C. LONG
Circulation Manager and Secretary of Literature

IDENTIFY YOUR STATE

(Continued from page 19)



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4. Pennsylvania
5. Rhode Island
6. Tennessee
7. New Jersey
8. Massachusetts
9. Kansas
10. Iowa
11. California
12. Georgia
13. North Carolina
14. Arizona
15. Florida
16. Nevada
17. New York
18. Michigan
19. Ohio
20. Washington
21. Vermont
22. Montana
23. Utah
24. Minnesota
25. Texas
26. Oklahoma
27. New Mexico
28. Delaware
29. Missouri
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32. Connecticut
33. Louisiana
34. Alabama
35. Nebraska
36. Mississippi
37. Virginia
38. New Hampshire
39. West Virginia
40. Illinois
41. South Dakota
42. Indiana
43. South Carolina
44. Maine
45. Wisconsin
46. North Dakota
47. Arkansas
48. Wyoming

NEW MATERIALS

Prayer Calendar, September 1955 through December 1955. This calendar covers the last four months of this year; a new edition for the calendar year 1956 will be available later. 15 cents.

Worship Settings. By Mrs. Salmon C. Myers. Helps for making worship settings that are worshipful, appropriate, and meaningful. 35 cents.

Responsible Citizenship—Poster. An enlarged reprint from the June issue of THE METHODIST WOMAN. 10 cents.

When People Move. For Woman's Societies in areas where large growth has been made in population, such as defense communities, new industrial cities, etc. Free for postage.

Study and Action, 1955-56. To be used in the promotion of the four accredited studies of the Woman's Societies of Christian Service. Free for postage.

Your United Nations Worked for Peace, 1945-55. Lists the major accomplishments of the United Nations during the past year and summarizes its accomplishments during the first nine years of existence. Free for postage.

Activities for 1955-56. Plans of the Christian Social Relations and Local Church Activities Department. Free for postage.

Wesleyan Service Guild Handbook, 1952-56. *Revised.* Contains all the latest revisions of the Wesleyan Service Guild Constitution and By-Laws. 35 cents.

To Serve the Present Age. Leaflet on deaconess work. Free for postage.

Building in Korea Today. Free for postage.

Declaring His Glory—Methodist Women at Work Around the World. By Mrs. Eloise A. Woolever. For programs and study courses for Woman's Societies and Wesleyan Service Guilds. 75 cents.

May Issue, *The Methodist Woman.* Contains Calendar of Special Activities and Officers' Directives for 1955-56. 15 cents.

WEEK OF PRAYER AND SELF-DENIAL October 25-31, 1955

Poster. 10 cents.

Gift Envelope. Free.

Leader's Handbook. Contains full suggestions for observance of the Week of Prayer and Self-Denial. Also lists the recipients of the offering. 10 cents; 3 for 25 cents.

Worship service for the Program Meeting, "A Trust, O Lord, from Thee." 3 cents; 25 for 50 cents.

Prayer Card. Lifts the projects for which the gifts are made in earnest prayer to the Heavenly Father. 2 cents; 75 for $1.00.

Meditations and Plans for a Quiet Day, "The ABC's of Meditation." This booklet includes the order of worship for a quiet day, as well as the plans for the complete quiet-day service. 15 cents; 12 for $1.00.

NOTE: Conference secretaries of Literature and Publications will send each society and Wesleyan Service Guild in the local church a free packet containing one of each of the above. Free packets will be sent to conference secretaries of Literature and Publications about August 1. *Free packets cannot be obtained from Literature Headquarters.* **Orders for Week of Prayer literature must be in our office by October 10, 1955. Please make out your order carefully. Material sent as ordered cannot be returned for credit.**

APPROVED STUDIES 1955-56

For Adults

Theme: The Christian Mission in a Revolutionary World

This Revolutionary Faith. By Floyd Shacklock. $1.25.

They Reach for Life. By John E. Skoglund. $1.25.

Hope Rises From the Land. By Ralph A. Felton $1.50.

Adult Guide on "The Christian Mission in a Revolutionary World." By William N. Wysham. 50 cents.

Supplementary Materials:

Africans on the Move in a Revolutionary World. A pictorial pamphlet. 50 cents.

Theme: Indian Americans

Within Two Worlds. By David M. Cory. $1.25.

The Gift Is Rich. By E. Russell Carter. $1.25.

Sagebrush Surgeon. By Florence C. Means. $1.50.

Adult Guide on "Indian Americans." By Alice Maloney. 50 cents.

Theme: An Introduction to Five Spiritual Classics

An Introduction to Five Spiritual Classics.* A symposium. 65 cents.

A Guide—"An Introduction to Five Spiritual Classics." By Constance Garrett. 35 cents.

Theme: To Combine Our Efforts for Lasting Peace

To Combine Our Efforts for Lasting Peace. A symposium. 65 cents.

Guide for "To Combine Our Efforts for Lasting Peace." By Margaret R. Bender. 35 cents.

Supplementary Materials:

Something Is Missing. By Arthur Goodfriend. $1.25.

A Christian's Primer of Technical Assistance and Land Reform. 35 cents; 3 for $1.00.

A Christian's Primer of the United Nations. 25 cents.

The Church-Wide Study

South of the Himalayas. By James K. Mathews. 50 cents.

PROGRAM MATERIALS

For Adults — September 1955 through August 1956

To the End of the Earth

For Woman's Societies and Wesleyan Service Guilds

Program Book and **Worship Booklet,** Packet. 75 cents.

Program Book. 60 cents each, 3 for $1.50.

Worship Booklet. 20 cents each, 10 for $1.50.

My Date Book, 1955-56. Program calendar for local society. 5 cents.

Spanish Edition, Program Book and Worship Booklet in one volume. 60 cents.

For Youth — September 1955 through August 1956

Missions—Instrument of Peace. Twelve programs and worship services for a World Friendship Group of girls in the Methodist Youth Fellowship. 75 cents.

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*See latest Catalogue or back cover of the May issue of THE METHODIST WOMAN for recommended editions for further study.

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